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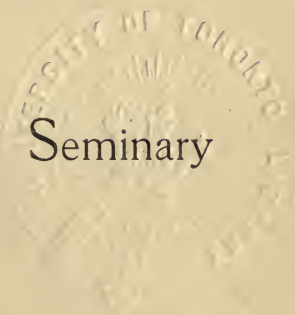
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IT IS A NOT INFREQUENT LAMENT among those whose toil is mainly intellectual and spiritual that they are so often out of the mood for it. What is to be done? We cannot remake ourselves. We must adjust ourselves to the situation in which we are. Our minds are so dependent on our bodies, interruptions are so numerous, east winds are so penetrating, lassitude is so inevitable, we must make allowance for all these. And for our comfort we may well keep in mind the terse saying of James Martineau, that "God has so arranged the chronometry of our spirits, that there shall be thousands of silent moments between the striking hours." Our minds cannot be always on the alert. No more can our souls be ever in tune. The intellect has its luminous periods and the heart its bridal moments, when labor is a delight. These we must seize, and employ to their utmost. Not one of them should be frittered away in idleness or deadening routine. When on these cloudless heights, we should think and plan and pray much. We shall thereby obtain impetus and help for the duller valleys through which we are so sure to pass.

"But tasks in hours of insight willed,
Can be through hours of gloom fulfilled."

(1)

THIS NUMBER OF THE RECORD will probably find the larger part of its constituency already fairly entered upon the work of the new church year. The outlook can hardly be an altogether attractive one. Several forces combine to make people unsusceptible to spiritual influences. The journey to Chicago, undertaken by so many, with its attendant weariness, and with the multiplicity of new ideas, and possibly new impulses secured, while of immense intellectual value, will hardly tend to bring forth either energy for work or quiet for fructifying receptivity. The reopened discussion of American Board matters has propounded a multitude of questions about individual Christian experience, which no decision at Worcester could have altogether set at rest. The financial stringency, partially relieved though it is, will reveal to the pastor many empty hands never before stretched out for aid, and many pocket-books never before closed to an appeal. These and other considerations seem to prophecy a hard winter—a winter for steadfast prayer, for great patience, for earnest endeavor, and for never-failing “rest in the Lord.”

ONE CAN HARDLY HELP BEING PUZZLED over the probable net result of the Parliament of Religions. We cannot see the justice of the charge that Christianity has been stultified or betrayed, which some Christians make so earnestly. Yet we cannot fully join in the indiscriminate jubilation of certain thinkers, whose notion of religion seems to be an extreme either of rationalism or of sentimentalism. We can simply say that we rejoice that the experiment has been tried, under Christian auspices, of bringing together representatives from all the chief religions of the world for conference. All these religions are, as a matter of fact, actually competing with each other for the supremacy. They are meeting at an infinite number of points. It is well that the process of comparison and the contact between them have been facilitated by this great gathering.

It is altogether too soon to say what the most signal or most lasting results are to be. The immediate consequences, such as greater justice of mutual estimation, more cordial personal sentiments, increased consciousness of the depth and universality of religious desires and needs, ampler demonstration of

the identity the world over of the chief religious problems — the immediate consequences in these and similar directions seem to be eminently useful. But who can say as yet whether any important revisal of the opinions or practices of leading individuals, or of any body of men, is to result from this heterogeneous, unorganized symposium of papers and addresses? Who can affirm that the Parliament will prove to be anything more than one among the many modern appliances of increasing the solidarity of mankind — an appliance for promoting distinctively religious interchange, as the telegraph has been an appliance for promoting social and commercial interchange?

No one who attended the meetings could miss the fact that Christianity dominated them in the popular sense. Many Christian journals are much exercised about the polemic effect of this demonstration of the strength of Christian faith. For ourselves, we are content to leave the truth as it is in Christ and the life as it is in the Christian church to work their work. They do not require anxious watching. What is of infinitely more importance is that Christians everywhere should seriously inquire wherein Christian truth and life are imperfectly and falsely exemplified in the civilization that calls itself Christian. Some rather trying charges of pretense and failure were made against Christianity. Can we affirm that these charges were wholly groundless? While maintaining the absolute perfection of the Christian ideal, what have we to say for the patent imperfection, and even contradiction, of the facts when measured by that ideal? *These* are the questions which the Parliament should press upon all Christians with sobering and insistent force. Christianity, as a system of thought and feeling, is not yet consistent with itself. Christianity, as a practical life, is still less consistent with its beliefs and its professions. The Parliament has not so much been a trial of Christ *vs.* Buddha, or any other religious founder, as a trial of Christianity as it is *vs.* Christianity as Christ would have it.

THE PARLIAMENT OF RELIGIONS at Chicago, if it has done nothing else, has at least emphasized the fact of the general similarity of the longings of the human religious consciousness. One is impressed by the potential purity of human

religious striving revealed. Our attention has been recently called to a collection of printed works, which quite as strikingly indicates the potential perversity of the human religious consciousness, and the restlessness of human sinfulness in the presence of the purity and simplicity of the revelation through Jesus Christ. Reference is made to the catalogue of the Occult Publishing Company. A more astounding hodge-podge of reason and nonsense, purity and filth, is hardly conceivable, while the general impression left from an examination of the titles is degrading intellectually, morally, and religiously. What common bond can connect Drummond's "Greatest Thing in the World," Elizabeth Stuart Phelps' "Gates Ajar," Arnold's "Light of Asia," translations from the religious books of India and from the German mediæval mystics, the works of Col. Olcott and Madam Blavatsky, Renan's "Life of Jesus," Ingersoll and Tom Paine, manuals of palmistry, astrology, and spiritualism, books on sexual physiology, and others with blind titles erotically suggestive? The common bond is a mysticism perverted into a love of the mysterious, and degraded by union with a purpose to explore the unrevealed, which has given birth to a conceited individualism, defiant of the laws of God, man, and nature. The collection is a most striking illustration of the result of the grafting upon a noble Christian motive of sinful human desires. As a reaction from the excessive intellectualism of our religious past, Christian life needed a new emphasis on the emotional, and a recognition of the truth in the mystical relationships between God and his creaturehood. Such a reaction has already proved itself of great spiritual benefit, accompanied, as it has been, by new practical activities. But the danger of such a reaction is strikingly apparent in this collection of works. So soon as the subjective and individual becomes substituted for the objective and general as a test of religious truth, intellectual palsy and ethical perversity are the result. In the power which everything new exercises over the children of the last half of the nineteenth century, there is great danger that the fascination of an unchristian desire to penetrate the hidden mysteries of the divine will should be mistaken for that holy consciousness of union with God in Christ which is the supreme Christian privilege.

DEVOTIONAL SERVICES IN BIBLICAL LANGUAGE.

Some two or three years ago various considerations led me to try some experiments in the drafting of brief devotional services for use as a mode of common worship by a small company of people. It has occurred to me that possibly some account of these experiments, with an example or two of their results, might be of general value. In these days of peculiar interest and inquiry about methods of public worship every careful experiment that appears to be in the main successful is valuable at least as a suggestion of possibilities, if not as a solution of problems that certainly deserve more detailed study than they have as yet had in most of our churches.

Certain conditions were imposed by the circumstances of the case. Chief among these limitations was that of the time to be occupied. Each entire service was to occupy not more than twenty minutes. But the services recurred at intervals, so that a considerable variety of forms from time to time was rather invited; and this in a measure compensated for the extreme brevity of each particular service. This enforced brevity, combined with the fact that the habitual method of service which it was desired to improve had been marked by too great a degree of instruction by the leader, profitable as that had been, led me at the outset to rule out from my plan any provision either for exposition or for exhortation on the leader's part. This limitation is one that I felt to be dictated by the circumstances, not one that I desired. As will be seen, I hold vigorously to the importance of didactic exercises in every service; in this case, however, these didactic parts consist of Biblical passages, which are left to make their due effect without homiletical assistance. Possibly this situation, rather unwillingly accepted by me, had some unexpected advantages in the way of suggesting how independent the Scriptures really are of external helps and how much our current habits of public worship have done to smother that independence.

On the other hand, one of the chief motives to the attempt I made was the feeling among those who engaged in the services that were to be improved that the strictly devotional element needed greater emphasis, not so much a longer time in comparison with the didactic element, but greater dignity and comprehensiveness. Furthermore, it was felt that the actual participation of all persons present was to be encouraged—a vocal participation as well as one of attention and feeling. Exercises of a devotional character in which all could engage by word of mouth were therefore indicated as specially desirable in the nature of the case.

Except for these necessary or suggested limitations, I was free to do what seemed to me good. There were no particular prejudices to be considered and no traditions to be preserved. The services were not supposed to establish any precedent or usage either for myself or for any one else. Once used, they might never be repeated; or they might be taken up again, or revised in any desired way. In fact, most of the services were used twice without much alteration, and the whole series was again used with considerable modification in the light of the first experience. They will doubtless be used in the future with such improvements as may be suggested by further reflection.

For various reasons, chiefly principles that I believe ought to be dominant to a greater degree than is customary in all our public worship, I laid out my work under several self-imposed limitations. In the first place, I kept before me the truth that ideally every public service is an interview or act of communication between the participants and God, with only such intercommunication between themselves as directly has to do with their dealing with God. The staple of each service, therefore, consists of impressive utterances, addressed on God's behalf to the participants, and expressive utterances, addressed by them to Him. Mutual address to each other appears comparatively seldom, and is always interwoven closely with the other more important kinds of address.

Not a little care was taken to bring out the direct correlation of impression with expression. As a rule, what is introduced as God's Word is answered immediately by man's word in response. Impressive matter is put wholly in the mouth of the leader, as God's representative or spokesman. Expressive mat-

ter is put largely in the mouth of the whole assembly, speaking or singing together; but for the sake of variety and for other good reasons some of the expressive utterances are made responsive, the leader being, as it were, a section or division of the assembly, and some of them are given to him alone as the assembly's mouthpiece. Doubtless the drift of these various constituent currents of utterance will be obvious to anyone examining the services in detail. Their differentiation and coördination are essential elements of the plan.

The general order of each service includes usually the following parts: (1) a Preface of a declarative nature, with an appropriate response, (2) a Hymn either of worship or, more rarely, of mutual exhortation, (3) a first Reading or Lesson, followed by its appropriate expressive answer, responsively arranged, (4) a Hymn, usually of a mutual character, (5) a second Lesson, with its responsive answer, as before, (6) a Hymn, usually of direct worship, and (7) a Prayer, closing with a benedictory formula. Slight variations from this order are freely made. Each service has some aspect of revealed truth for its dominant theme. This appears especially in the two Lessons, in which two distinct phases of the theme are presented; but it controls the thought of all the parts. Each service, therefore, has a simple and unmistakable unity from the intellectual point of view. The three hymns are carefully chosen to give voice to a variety of natural sentiments directly germane to the main current of the service. They are integral parts of the whole, not mere interpolations or alien inlays in it. Indeed, to an extent that may not be evident except on close examination, the continuity and gradual culmination of each entire service were prominent desiderata. The effort was to insert nothing but that which was obviously connected with what preceded or followed, and nothing that did not contribute to the intended climax of thought and sentiment at the end. The design was continually in mind that each service should be a large unit in itself, not an artificial collection of heterogeneous smaller units. While composed of parts, those parts should not be or appear to be *disjecta membra*. Entire success in this direction was perhaps not possible, but the effort toward it was consistently made.

The verbal form of the services was a matter of much study. The circumstances seemed to indicate the wisdom of using

somewhat precise forms of utterance throughout, forms so premeditated as to be duly complete and balanced, and so significant and fine as to be effective in spite of their brevity. The impressive exercises, those proceeding from God's side, were necessarily drawn from the Bible. It was natural, also, to compile the responsive exercises that were coupled with the impressive readings from the same source. The bulk of each service, therefore, was naturally couched in the language of the Bible. But great care was taken to distinguish between the two classes of utterance. The impressive readings are drawn always from those passages that are didactic or prophetic (in the strict sense) or narrative in character. The expressive exercises are taken always from those passages in which the writer speaks as a man in the act of addressing God; hence the greater part of them come from the Psalms and from other obviously Godward parts of the Bible. This fundamental distinction is maintained with the more care because of the reckless way in which in too many forms of public worship it is overlooked and overridden. In carrying out this idea, it seemed best to apply it even to the structure of the prayer in which each service culminates. So far as was feasible, the entire fabric of the prayers is therefore made of Biblical expressions *verbatim*. This is not a new idea, of course, but its application here is somewhat more extensive than is common. The chief difficulty about it is that the main body of expressive utterances in the Bible belong to the pre-Christian dispensation, and so are defective in references to the work of Christ and of the Holy Spirit. This lack was supplied in some of the later services of the series by using forms of prayer from various standard liturgies. This exception was not sufficient to overthrow the predominance of Biblical phraseology in the services as wholes.

In compiling the various exercises from the Bible great freedom is used in combining passages from different Scripture books. But care is taken to combine only those which have a natural affinity of thought and of style. The only liberties taken with the texts are the omission of some connectives and some repetitions, and the occasional change of the singular number of pronouns and verbs to the plural. In a few cases the marginal readings are substituted for those in the main text. The translation used is, of course, that of the Revised Version.

The only prominent exception to the use of Scriptural language is the hymns, which are freely chosen from all branches of hymnody. The tunes for these hymns are selected with equal freedom, the one aim being to secure truly harmonious settings for the words, settings that shall have a decided and helpful musical value.

The mechanical ordering of the services was as simple as possible. A somewhat complete mimeographed copy of each service was put in the hands of each participant. The passages to be read by the leader alone were not usually given in full. Often the hymns and tunes were simply referred to by number and name in the hymn-book regularly in use. There were absolutely no formal or mechanical directions given by the leader. Each service was so fully set forth in the printed leaflets that it moved steadily forward without interruption or awkwardness. The successive exercises were made to follow one another promptly, but without haste. The tunes were not played over before singing; a simple chord being sufficient as a basis for starting. Most of the tunes were sung in unison. The hymns were of course not read in advance.

For illustration of the results of the experiment I have chosen the first two services of the series—on God the King and God our Father respectively. Other themes were The Word of God, The Great Epiphanies, The Saviour's Advent, Jesus the Son of Man, Christ the Son of God, Christ the Great Teacher, The Lamb of God, The Resurrection of Christ. Numerous other themes might be similarly treated, and doubtless will be, if the plan is carried still further. It will at once be seen that this particular experiment coincides in general purpose with that of the Brookfield Services and other services that have found favor and proved their utility among our churches in recent years; but the differences of detail are considerable, owing partly to the peculiar circumstances of this effort and partly to the working out of certain principles of internal arrangement which have not been always or consistently applied.

It will at once be felt that such brief services as these are not well suited just as they stand for general use as full Sunday

services. They were originally designed for week-day services in an educational institution, for what is called Morning Prayers. They are chiefly fitted for such special use, and possibly have a suggestiveness for quite a variety of school and college needs. They may readily be amplified by the addition of an address or brief sermon on the theme under consideration; and with such addition or additions they may be useful as hints for prayer-meetings or perhaps for Sunday-school services. The restriction to Biblical phraseology is one upon which an excessive emphasis should not be laid. It has its own obvious limitations which show that it ought not to be insisted on as a sole or even a typical method of liturgical utterance. Indeed, the thorough formulation of these services will seem to many almost a blemish. But such criticisms are fully met by the circumstances of the present experiment, which to my mind completely justified the exceptional adherence to Biblical language and the careful formulation of every constituent exercise, even to the prayer. Furthermore, it must be confessed that the design of this experiment was in part an educational one; and I must admit that in my own mind there are no processes more fruitful in the practical study of public worship than the diligent and minute use of Scriptural suggestions and material, together with the deliberate construction on well considered lines of actual formularies. Felicity, freedom, and comprehensiveness are qualities most often attained by the most laborious and critical study and experiment. I claim nothing for these attempts of mine to solve a problem in a single case except that they have been fruitful to me and, I believe, to others who have used them.

WALDO S. PRATT.

NOTE. — In the First Service the three hymns are from Mant's *Metrical Version of the Psalms*, 1824, from Grant's *Sacred Poems*, 1839, and from Conder's *Star in the East, etc.*, 1824. The three tunes are from Sullivan's *Church Hymns*, 1874, from the common usage of American hymnals (date of original, 1770), and from Barnby's *Hymnary*, 1872.

In the Second Service the three hymns are from Waring's *Hymns and Meditations*, 1850, from the *Appendix to Hymns Anc. and Mod.*, 1868, and from Deck's *Hymns for the Poor of the Flock*, 1838. The three tunes are from Pratt's *Songs of Worship*, 1887, from the *Appendix to Hymns Anc. and Mod.*, 1868, and from Barnby's *Hymnary*, 1872.

As a rule, both hymns and tunes appear in their original form, except that in the former verses are omitted freely, and in the latter the typographical arrangement is altered to occupy the minimum of space.

A SERVICE OF COMMON WORSHIP. No. 1.

THEME—God the King.

[All rise.

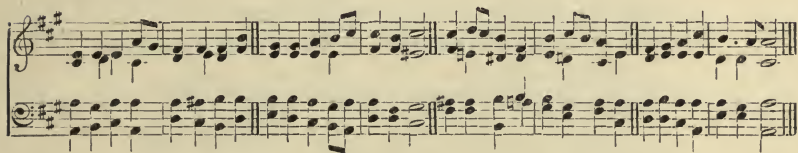
I. Preface.

Leader.—Great is the Lord, and highly to be praised; His greatness is unsearchable. All Thy works shall give thanks unto Thee, O Lord; and Thy saints shall bless Thee. They shall speak of the glory of Thy kingdom, and talk of Thy power. Thy kingdom is an everlasting kingdom, and Thy dominion endureth throughout all generations.

People.—O come, let us sing unto the Lord; let us come before His presence with thanksgiving. For the Lord is a great God, and a great King above all gods.

Ps. 145 : 3, 10, 11, 13. 95 : 1-3.

II. Hymn.



God, my King, Thy might confessing,	Honor great our God befiteth;
Ever will I bless Thy name;	Who His majesty can reach?
Day by day Thy throne addressing,	Age to age His works transmitteth;
Still will I Thy praise proclaim.	Age to age His power shall teach.

All Thy works, O Lord, shall bless Thee,
Thee shall all Thy saints adore;
King Supreme shall they confess Thee,
And proclaim Thy sov'reign power.—AMEN.

Hymn by Mant, from Ps. 145. Tune, "Day by Day," by Carter.

[All seated.

III. First Lesson. *God the King in the Material World.*

Leader.—The earth is the Lord's, and the fulness thereof, the world, and they that dwell therein; for He hath founded it upon the seas, and established it upon the floods. The Lord your God, He is God of gods, and Lord of lords, the great God, the mighty and the terrible. He is wise in heart and mighty in strength, who alone stretcheth out the

heavens, and treadeth upon the waves of the sea, who doeth great things past finding out, yea, marvelous things without number, in whose hand is the soul of every living thing, and the breath of all mankind. He discovereth deep things out of darkness, and bringeth out to light the shadow of death. He laid the foundations of the earth, that it should not be moved for ever. He sendeth forth springs into the valleys; He watereth the mountains from His chambers. He causeth the grass to grow for the cattle, and herb for the service of man. He appointeth the moon for seasons; the sun knoweth his going down. The voice of the Lord is powerful, the voice of the Lord is full of majesty; in His Temple every thing saith, Glory!

Lo, these are but the outskirts of His ways, and how little a portion is heard of Him! But the thunder of His mighty deeds who can understand?

Leader and People (alternately).

O Lord my God, Thou art very great;

Thou art clothed with honor and majesty;

Who coverest Thyself with light, as with a garment,

Who stretchest out the heavens like a curtain.

There is none like unto Thee, O Lord;

Thou art great and Thy name is great in might.

The gods that have not made the heavens and the earth, they shall perish;

But the Lord is the true God, the living God and an everlasting King.

I will extol Thee, my God, O King;

I will bless Thy name for ever and ever.

I will sing unto the Lord as long as I live;

I will sing praise to my God while I have any being.

O clap your hands, all ye peoples!

Shout unto God with the voice of triumph!

For the Lord is most high and terrible;

He is a great King over all the earth.

Sing praises to God, sing praises!

Sing praises unto our King, sing praises!

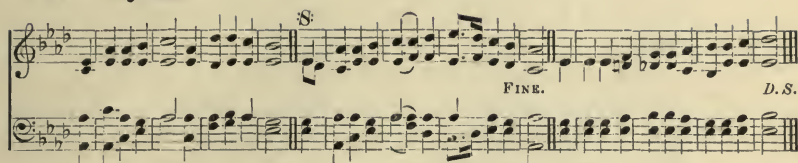
Ps. 24 : 1, 2; Deut. 10 : 17; Job 9 : 4, 8, 10; 12 : 10, 22;

Ps. 104 : 5, 10, 13, 14, 19; 29 : 4, 9; Job 26 : 14.

Ps. 104 : 1, 2; Jer. 10 : 6, 11, 10; Ps. 145 : 1; 104 : 33; 47 : 1, 2, 6.

[All rise.]

IV. Hymn.



Oh, worship the King all glorious above,
 Oh, gratefully sing His power and His love,—
 Our Shield and Defender, the Ancient of Days,
 Pavilion'd in splendor, and girded with praise!

Oh, tell of His might, oh, sing of His grace,
 Whose robe is the light, whose canopy space!
 His chariots of wrath the deep thunder-clouds form,
 And dark is His path on the wings of the storm.

Thy bountiful care what tongue can recite?
 It breathes in the air, it shines in the light;
 It streams from the hills, it descends to the plain,
 And sweetly distils in the dew and the rain.

Frail children of dust, and feeble as frail,
 In Thee do we trust, nor find Thee to fail;
 Thy mercies how tender, how firm to the end,—
 Our Maker, Defender, Redeemer, and Friend!—AMEN.

Hymn by Grant, from Ps. 104. Tune, "Lyons," from Haydn.

[All seated.]

V. Second Lesson. *God the King in the Spiritual World.*

Leader.—Why sayest thou, O Jacob, and speakest, O Israel, 'My way is hid from the Lord, and my judgment is passed away from my God'? Hast thou not known? hast thou not heard? The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary; there is no searching of His understanding. With Him is wisdom and might; He hath counsel and understanding. He leadeth counselors away spoiled, and judges maketh He fools. He looseth the bond of kings, and bindeth their loins with a girdle. He giveth power to the faint, and to him that hath no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall

utterly fall ; but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint.

Now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine. When thou passest through the waters, I will be with thee ; when thou walkest through the fire, thou shalt not be burned. For I am the Lord thy God, the Holy One of Israel, thy Saviour. Look unto Me and be ye saved, all the ends of the earth ; for I am God, and there is none else. The word is gone forth from My mouth in righteousness, and shall not return, that unto Me every knee shall bow, every tongue shall swear. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Leader and People (alternately).

The eyes of the Lord are in every place,

Keeping watch upon the evil and the good.

There is no creature that is not manifest in His sight ;

*All things are naked and laid open before the eyes of Him
with whom we have to do.*

The Lord killeth, and maketh alive ;

He bringeth down to the grave, and bringeth up.

The Lord maketh poor, and maketh rich ;

He bringeth low, He also lifteth up.

He will keep the feet of His holy ones ;

But the wicked shall be put to silence in darkness.

Thou hast set our iniquities before Thee,

Our secret sins in the light of Thy countenance.

What is man, that Thou art mindful of him ?

And the son of man, that Thou visitest him ?

But Thou art a God full of compassion and gracious,

Slow to anger, and plenteous in mercy and truth.

For though the Lord be high, yet hath He respect unto the lowly ;

There is forgiveness with Thee, that Thou mayest be feared.

With my whole heart have I sought Thee ;

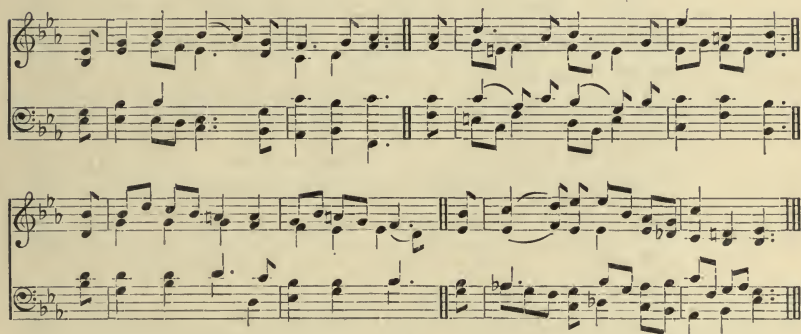
O let me not wander from Thy commandments.

Let Thy mercies also come unto me, O Lord,
Even Thy salvation, according to Thy word.
 Let my lips utter praise ;
Let my tongue sing of Thy word.
 For our shield belongeth unto the Lord,
Even to the Holy One of Israel, our King.
 Let Israel rejoice in Him that made him ;
Let the children of Zion be joyful in their King.
 For the Lord taketh pleasure in His people ;
He will beautify the meek with victory.

Is. 40 : 27, 28 ; Job 12 : 13, 17, 18 ; Is. 40 : 29-31 ; 43 : 1-3 ; 45 : 22, 23 ; 60 : 19.
 Prov. 15 : 3 ; Heb. 4 : 13 ; 1 Sam. 2 : 6, 7, 9 ; Ps. 90 : 8 ; 8 : 4 ;
 86 : 15 ; 138 : 6 ; 130 : 4 ; 119 : 10, 14, 171, 172 ; 89 : 18 ; 149 : 2, 4.

[*All rise.*

VI. Hymn.



The Lord is King! Lift up thy voice,
 O earth, and all ye heavens, rejoice!
 From world to world the joy shall ring,—
 The Lord Omnipotent is King.

He reigns! Ye saints, exalt your strains;
 Your God is King, your Father reigns.
 One Lord, one empire, all secures;
 He reigns,—and life and death are yours.

Oh, when His wisdom can mistake,
 His might decay, His love forsake,
 Then may His children cease to sing,
 The Lord Omnipotent is King.—AMEN.

Hymn by Conder. Tune by E. G. Monk.

[*All seated and bowed.*]

VII. Prayer (*by the Leader*).

O Lord, the God of Israel, there is no God like Thee, in the heaven or in the earth. Great and marvelous are Thy works, O Lord God, the Almighty; righteous and true are Thy ways, Thou King of the Ages. Who shall not fear, O Lord, and glorify Thy Name? for Thou only art holy. All the nations shall come and worship before Thee; for Thy righteous acts have been made manifest. Thou, O Lord, sittest as King for ever; Thy throne is from generation to generation. Thou art most high above all the earth; Thou art exalted far above all gods. Thy righteousness is like the mountains; Thy judgments are a great deep. Thy mercy is great unto the heavens, and Thy truth unto the skies.

How precious is Thy lovingkindness, O God! the children of men take refuge under the shadow of Thy wings. O Lord, be gracious to us. We have waited for Thee; be Thou our arm every morning, our salvation also in the time of trouble. Send out Thy light and Thy truth; let them lead us. Then will we go unto the altar of God, unto God, the gladness of our joy, and upon the harp will we praise Thee, O God, our God. Blessed be the Lord, who daily beareth our burden, even the God who is our salvation!

O the depth of the riches and the wisdom and the knowledge of God! How unsearchable are Thy judgments, and Thy ways past tracing out! For of Thee, and through Thee, and unto Thee are all things. Holy, holy, holy, is the Lord God, the Almighty, who was, and who is, and who is to come!

Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen.

² Chr. 6 : 14; Rev. 15 : 3, 4; Lam. 5 : 19; Ps. 97 : 9; 36 : 6; 57 : 10; 36 : 7; Is. 33 : 2; Ps. 43 : 3, 4; 68 : 19; Rom. 11 : 33, 36; Rev. 4 : 8; 1 Tim. 1 : 17.

A SERVICE OF COMMON WORSHIP. O. 2.

THEME—God our Father.

[All seated.]

I. Preface.

Leader.—Behold, what manner of love the Father hath bestowed on us, that we should be called children of God. For ye are all sons of God through faith in Christ Jesus. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if He shall be manifested, we shall be like Him; for we shall see Him even as He is. For whatsoever is begotten of God overcometh the world; and this is the victory that hath overcome the world, even our faith.

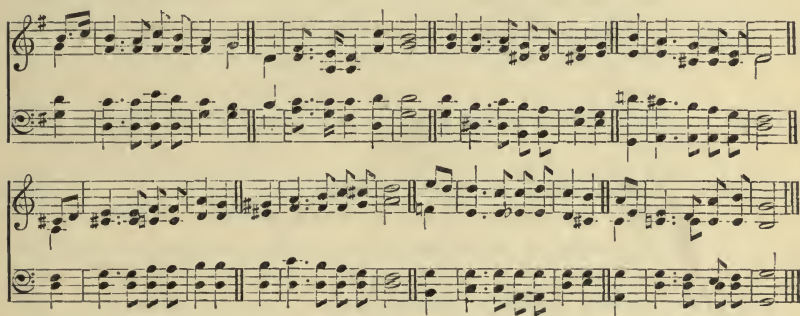
People.—O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God, and we are the people of His pasture, and the sheep of His hand. Let us lift up our heart with our hands unto God in the heavens.

1 Jn. 3 : 1; Gal. 3 : 26; 1 Jn. 3 : 2; 5 : 4. Ps. 95 : 6, 7; Lam. 3 : 41.

II. The Lord's Prayer (*in concert*).

[All rise.]

III. Hymn.



In heavenly love abiding,
No change my heart shall fear,
And safe is such confiding,
For nothing changes here.
The storm may roar without me,
My heart may low be laid,
But God is round about me,
And can I be dismay'd?

Wherever He may guide me
No want shall turn me back,
My Shepherd is beside me,
And nothing can I lack.
His wisdom ever waketh,
His sight is never dim,—
He knows the way He taketh,
And I will walk with Him.—AMEN.

[Hymn by Waring. Tune by Fairland.]

[All seated.]

IV. First Lesson. *God the Father in Creation.*

Leader.—In the beginning God created the heaven and the earth; and the earth was waste and void, and darkness was upon the face of the deep. And God said, Let there be light; and there was light. And God made the firmament, and divided the waters under the firmament from the waters above. And God said, Let the waters under the heaven be gathered together into one place, and let the dry land appear. And the earth brought forth grass, herb yielding seed and tree bearing fruit after its kind. And God said, Let there be lights in the firmament to divide the day from the night, for signs and for seasons, for days and years, and to give light upon the earth. And God said, Let the waters bring forth abundantly the moving creature that hath life, and let fowl fly above the earth on the face of the expanse of the heaven. And God made the beast of the earth after its kind, and the cattle, and everything that creepeth upon the ground. And God created MAN in His own image, in the image of God created He him, and breathed into his nostrils the breath of life; and man became a living soul.

The God that made the world and all things therein, He, being Lord of heaven and earth, dwelleth not in temples made with hands; neither is He served by men's hands, as though He needed anything, seeing He Himself giveth to all life and breath and all things. And He made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if haply they might feel after Him and find Him, though He is not far from each one of us. For in Him we live and move and have our being.

Leader and People (alternately).

Bless the Lord, O my soul, and all that is within me, bless
His holy name.

Bless the Lord, O my soul, and forget not all His benefits.

We Thy people and sheep of Thy pasture will give Thee
thanks for ever;

We will show forth Thy praise to all generations.

Like as a father pitieth his children,

So the Lord pitieth them that fear Him.

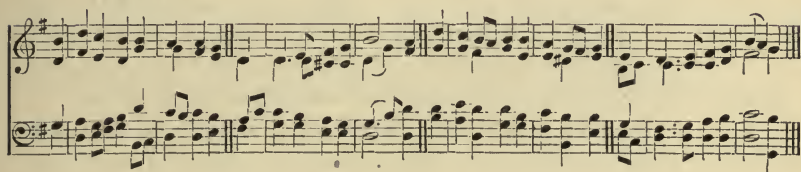
A Father of the fatherless is God ;
*When my father and my mother forsake me, the Lord
 will take me up.*
 For He knoweth our frame ;
He remembereth that we are dust.
 As for man, his days are as grass ;
As the flower of the field, so he flourisheth.
 For the wind passeth over it, and it is gone ;
And the place thereof shall know it no more.
 But the mercy of the Lord is from everlasting to everlast-
 ing upon them that fear Him ;
And His righteousness unto children's children.
 While I live will I praise the Lord ;
I will sing praises unto my God while I have any being.
 O Lord, open Thou my lips,
And my mouth shall show forth Thy praise.

Gen. 1 : 1-3, 7, 9, 12, 14, 15, 20, 25, 27 ; 2 : 7 ; Acts 17 : 24-28.

Ps. 103 : 1, 2 ; 79 : 13 ; 103 : 13 ; 68 : 5 ; 27 : 10 ; 103 : 14-17 ; 146 : 2 ; 51 : 15.

[All rise.

V. Hymn.



The King of love my Shepherd is,	Perverse and foolish oft I stray'd,
Whose goodness faileth never ;	But yet in love He sought me,
I nothing lack if I am His,	And on His shoulder gently laid,
And He is mine for ever.	And home rejoicing brought me.

Where streams of living water flow	And so through all the length of days
My ransom'd soul He leadeth,	Thy goodness faileth never.
And where the verdant pastures grow	Good Shepherd, may I sing Thy praise
With food celestial feedeth.	Within Thy house for ever!—AMEN.

Hymn by *Baker*, from Ps. 23. Tune, "Dominus regit me," by *Dykes*.

[All seated.

VI. Second Lesson. *God the Father in Redemption.*

Leader.—Blessed is the nation whose God is the Lord, the people whom He hath chosen for His own inheritance. For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall

My covenant of peace be removed, saith the Lord that hath mercy on thee.

To them that love God all things work together for good, even to them that are called according to His purpose. For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born among many brethren. For as many as are led by the Spirit of God, these are sons of God. The Spirit Himself beareth witness with our spirit that we are children of God, and, if children, then heirs, heirs of God and joint-heirs with Christ. Endure unto chastening. God dealeth with you as with sons. For what son is there whom his father chasteneth not? But if ye are without chastening, then are ye bastards and not sons. We had the fathers of our flesh to chasten us, and we gave them reverence; shall we not much rather be in subjection unto the Father of our spirits and live?

There is one body and one Spirit, even as also ye were called in one hope of your calling,—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in Christ, even as He chose us in Him before the foundation of the world, that we should be holy and without blemish before Him, having in love foreordained us unto adoption as sons through Jesus Christ unto Himself,—in whom having believed ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory.

Now our Lord Jesus Christ Himself and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word.

Leader and People (alternately).

The Lord is the portion of mine inheritance and of my cup;

Thou maintainest my lot.

The lines are fallen to me in pleasant places;

Yea, I have a goodly heritage.

For Thou, O God, hast heard my vows;

Thou hast given an heritage unto those that fear Thy Name.

Save Thy people and bless thine inheritance ;

Be their Shepherd also and bear them up for ever.

The Lord is full of compassion and gracious, slow to anger
and plenteous in mercy.

*He will not always chide, neither will He keep His anger
for ever.*

He hath not dealt with us after our sins,

Nor rewarded us after our iniquities.

For as the heaven is high above the earth, so great is His
mercy toward them that fear Him.

*As far as the east is from the west, so far hath He
removed our transgressions from us.*

My lips shall greatly rejoice, and my soul, which Thou hast
redeemed.

*In God have we made our boast ; we will give thanks
unto Thy name for ever.*

(All.) *Blessed be the God and Father of our Lord Jesus Christ,
who according to His great mercy begat us again unto a living
hope by the resurrection of Jesus Christ from the dead, unto
an inheritance incorruptible and undefiled and that fadeth
not away.*

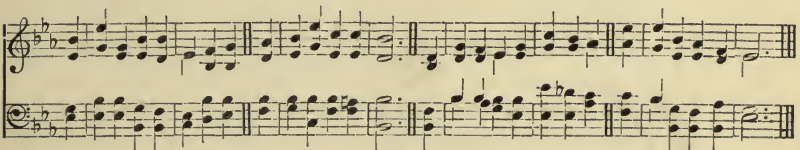
Ps. 33 : 12 ; Is. 54 : 10 ; Rom. 8 : 28, 29, 14, 16, 17 ; Heb. 12 : 7-9 ;

Eph. 4 : 4-6 ; 1 : 3-5, 13, 14 ; 2 Thes. 2 : 16, 17.

Ps. 16 : 5, 6 ; 61 : 5 ; 28 : 9 ; 103 : 8-12 ; 71 : 23 ; 44 : 8 ; 1 Pet. 1 : 3-5.

[All rise.

VII. Hymn.



Lord Jesus, are we one with Thee? Ascended now in glory bright,
Oh, height, oh, depth of love! Head of the Church Thou art ;
Thou one with us on Calvary, Nor life nor death, nor depth nor height
We one with Thee above! Thy saints and Thee can part.

Such was Thy grace, that for our Then teach us, Lord, to know and own
sake [down, The wondrous mystery,
Thou didst from heav'n come That Thou in heaven with us art one,
With us of flesh and blood partake, And we are one with Thee. — AMEN.
And make our woes Thine own.

Hymn by Deck. Tune by Calkin

[All seated and bowed.]

VIII. Prayer (*by the Leader*).

Blessed be Thou, O Lord our Father, for ever and ever. Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty. Thine is the kingdom, and Thou art exalted as Head above all. O Lord, Thou art our Father. We are the clay and Thou our potter; we are all the work of Thine hand. Both riches and honor come of Thee, and Thou rulest over all; in Thine hand it is to make great and to give strength unto all. Thou hast been a stronghold to the poor, a stronghold to the needy in his distress, a refuge from the storm, a shadow from the heat. Thou art our Father, though Abraham knoweth us not and Israel doth not acknowledge us. Thou art our Father; our Redeemer from everlasting is Thy name.

Unto Thee do we lift up our eyes, O Thou that sittest in the heavens. Behold, as the eyes of servants look unto the hand of their master, as the eyes of a maiden unto the hand of her mistress, so our eyes look unto the Lord our God, until He have mercy upon us. As the hart panteth after the water-brooks, so panteth our soul after Thee, O God. Our soul thirsteth for God, for the living God. Whom have we in heaven but Thee? there is none upon earth that we desire beside Thee. Though we walk in the midst of trouble, Thou wilt revive us; Thy right hand shall save us.

It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. Remember not the sins of our youth, nor our transgressions; according to Thy lovingkindness remember Thou us, for Thy goodness' sake, O Lord. Guide us in Thy truth and teach us. For Thou art the God of our salvation; on Thee do we wait all the day. Let Thy good Spirit lead us in the land of uprightness. Let the favor of the Lord our God be upon us. Establish Thou the work of our hands upon us, yea, the work of our hands establish Thou it.

The Lord bless us and keep us. The Lord make His face to shine upon us and be gracious to us. The Lord lift up His countenance upon us and give us peace. AMEN.

1 Chr. 29 : 10, 11; Is. 64 : 8; 1 Chr. 29 : 12; Is. 25 : 4; 63 : 16; Ps. 123 : 1, 2; 42 : 1, 2; 73 : 25; 138 : 7; Lam. 3 : 22, 23; Ps. 25 : 7, 5; 143 : 10; 90 : 17; Num. 6 : 24-26.

THE TREND OF SEMINARY INSTRUCTION.

In an article in the August number of the **RECORD** attention was called to the great change which has come over methods of theological education within the past decade,—a change characterized as a growing substitution of elective for prescribed courses in theological seminaries. In that article it was observed that such a change had become necessary in view of the present widened opportunity for ministerial success and the consequent demand for a diversified training. It is the purpose of this article to indicate the lines along which the seminaries have widened their courses in answer to this demand.

Certain limitations, necessarily affixed to the following discussion, should be clearly borne in mind.

First: The discussion will be confined to the regular courses of the seven Congregational seminaries. The whole line of educational endeavor, represented by such specially organized schools for Christian workers as those at Springfield or Chicago, is not here to be considered. In respect to these it may be roughly said that their courses are dominated by the idea of immediate, practical, evangelistic efficiency. Familiarity with the Bible, and skill in the application of Bible truth to evangelistic endeavor, represent their general purpose. Furthermore, the peculiarly specialized work of educating students of foreign-born parentage for work among the foreign-born classes, as, for instance, in Chicago and Oberlin, is of a character so limited by special practical conditions as to teachers, students, and opportunities, that while it suggests, taken as a whole, a field of theological education which may be profitably studied by itself as one of the most striking manifestations of the educational developments of our time, it is better excluded from present consideration. The courses of study offered to our American candidates for ministerial training, who come to the seminary with an adequate preparation, and who wish to fit themselves for their profession by such study as they may follow in securing a diploma of graduation, will be exclusively considered. The courses of

study examined will be confined to those offered by Congregational institutions. This last restriction saves losing one's self in a mass of detail, on the one hand, and, on the other, secures what may be fairly called a representative class of educational institutions.

While the seminaries studied are all Congregational, it should be borne in mind, in the *second* place, that the departments of all Congregational seminaries are not classified by the same terminology, and that the exigencies of institutions and the force of personal, professional acquirements have led to different combinations of courses of study bearing the same titles. This makes thorough-going analysis for the purpose of close comparison of institutions quite impossible.

It may be said, *third*, that the purpose of this study is not the comparison of different theological seminaries. The force of the figures given lies rather in the totals than in the factors. It is exceedingly difficult, in view of the varying ways in which the courses of theological schools are outlined in their respective catalogues, to reduce them to a common form of expression. It is quite possible to do so in such a way that totals and averages may be so far correct as to furnish the basis for some conclusions, but unfairness might result, if, in any spirit of rivalry, the attempt were made to push comparisons between individual institutions.

Fourth: It should be remembered that the figures taken are from the catalogues of 1892-1893, issued nearly a year ago. Since that time considerable changes have taken place in the teaching forces of the different institutions, *e. g.*, the removal of Professor Tucker from Andover and Professor Foster from Oberlin. Such changes will undoubtedly affect the courses offered for the next year.

A *fifth* limitation to be borne in mind is in respect to those courses of study offered by seminaries which are connected with universities, *e. g.*, Yale and Oberlin. There are a great many such courses which are offered without specification of the hours employed by them, and without any room being made for them in the adjustment of the lecture-hours of the seminary. Account is taken only of those which are specifically reckoned with the courses of the theological school.

In order to bring clearly into view the lines along which theological education is developing, it would be well, if possible, to compare the seminary of ten or fifteen years ago with the seminary of to-day. It is impossible to do this by means of the information given by the published catalogues. At the earlier period mentioned it was the rule with the seminaries to print an outline of the course of study for each seminary year, but not to print the amount of time which, in each year, was given to any specific branch. The best that can be done under the circumstances is to hit upon what may be fairly called an average theological course, and to use that as the standard of comparison. From various hints in catalogues, aided by memory, the following has been selected as such an average theological course: Total number of hours required during the course, 1,224. Dividing this number among the five departments of Old Testament, New Testament, History, Systematics, and Practics, the following would appear to approximate the average customary assignment: O. T. 208, N. T. 200, History, 245, Systematics, 326, Practics, 245, Biblical studies occupying thus one-third of the total time, and systematic theology about two-fifths of the balance. The possibility of criticising such an average theological course is evident. Yet, without pressing the date too closely, it may be fairly said to be typical of a theological course somewhere about fifteen years ago.

In comparing such a course with that now offered by our theological seminaries, the first point of interest is to compare the total number of hours of possible instruction then and now. Allowing a total of 1,224 hours of instruction to each of seven seminaries, there was, 15 years ago, a total of 8,568 hours offered to the students in all our seminaries. In 1892 there were 11,323 hours of instruction offered. The difference between these two totals does not fully represent the difference in opportunity presented. For in almost all seminaries where elective courses are offered, the courses vary from year to year. So that while the total truly represents all the different studies offered to the three classes in any one year, it does not represent the total number of studies offered to any one student during a three years' course. Before electives were offered the course remained the same year after year, or if it varied that variation did not give a wider opportunity to any one class, but

simply made the course of one class different from the course of another. The difference between the totals above given is striking enough, however. It will be observed that 2,755 more hours of instruction are offered now than formerly. This amount represents more than double the amount of instruction formerly given by one seminary. In other words, our seven seminaries, by means of their growing elective systems, now offer to students opportunities for instruction which, on the old system, could not have been secured by the establishment of two additional seminaries with a full course of three years devoted to the treatment of special topics. That this difference is due to the use of electives is obvious, when we note that the average number of hours at present *required* in theological seminaries varies little from 1,224.

Here, then, are 2,755 new hours of opportunity offered to theological students. The question next arises, What are they opportunities for? The following schedule will show how the hours of instruction in our theological seminaries are at present distributed. The scheme of classification adopted is not entirely satisfactory, but is the best which can be readily devised. The question will immediately rise, What is meant by "Biblical studies"? The best reply at hand is, those studies which have for their purpose to throw light on the Bible rather than to get light from it, together with exegesis, are Biblical studies. Such a distinction is, however, a shifting one. The curricula of our seminaries are guided by no universally accepted encyclopædic scheme. Is the Introduction to the Old Testament a Biblical study, or is it more properly a historical study? Shall we classify Biblical Theology with systematics, with history, or with exegetics? Does the study of the lives of Christ and of the apostles belong in the exegetical or in the historical department? There are numberless such questions, hard enough to answer in theory, and still harder to answer when every theory runs against variant practical pedagogic customs. It has seemed necessary to class together all courses of study which prefix to themselves the term "Biblical."

In presenting the following table it is well again to observe that comparison of the work in individual seminaries with a single "average course" may seem to the alumni of different institutions an injustice, and it will, therefore, be avoided; but

it is probable that few of those who graduated fifteen years ago will fail to discern a decided shift of emphasis when comparing their own memories with the recent schedules.

	Andover.	Bangor.	Chicago.	Hartford.	Oberlin.	Pacific.	Yale.	TOTAL.
Old Testament, including introduction, theology, history, Semitic languages, etc.,	411	469	602	575	352	390	345	3,144
New Testament, including introduction, theology, etc.,	340	204	354	305	280	420	300	2,203
Biblical Dogmatics,			180					180
<i>Total Biblical Studies,</i> . . .	751	673	956	1,060	632	810	645	5,527
Church History, including comparative religions, . . .	136	224	210	322	304	120	180	1,496
Systematic Theology, including philosophy of religion, etc.,	202	170	182	311	351	270	270	1,756
Practical Theology, including homiletics, pastoral theology, sociology, elocution, music, etc., . . .	386	170	420	397	516	300	270	2,459
Encyclopædia, including Bibliology, etc., . . .				40		15	30	85
Total,	1,475	1,237	1,768	2,130	1,803	1,515	1,395	11,323
"Average" total hours 15 years ago,	1,224	1,224	1,224	1,224	1,224	1,224	1,224	8,568
Total increase of hours, '92,	251	8	344	916	579	291	171	2,755

The first point which will be noticed is the very largely increased emphasis on Biblical study. Reckoning as before one-third of the total time of the "average course of 15 years ago" as devoted to Biblical studies, it will be seen by examining the table that the difference between the time then devoted to Biblical studies and the time now devoted falls short only 185 hours of accounting for the total increase of hours.

Not only is the time given to Biblical studies absolutely much greater than previously, but it is relatively much greater. It appears at present that the time devoted to Biblical studies needs to be increased by only 135 hours to be one-half the total time, whereas before it occupied one-third the total time. On the other hand, systematics, which formerly occupied a trifle less than one-fourth of the whole time, now occupies considerably less than one-sixth. Its place of supremacy after Biblical study has been usurped by the work of the practical department. The practical department now

occupies considerably more than one-fifth of the whole number of hours, and it should furthermore be said that there is no department whose hours are so scantily represented by the figures in the table as this one. It is impossible to estimate properly the number of hours represented by catalogue generalizations respecting reports from city mission work, or individual elocution, or homiletical exercises.

It is quite possible that some question may be aroused by the fact that the table seems to indicate less interest in historical study than in any other, while it is generally supposed that at present historical studies are coming to the fore. This peculiarity is due to the fact that the historic method is at present applied so extensively to the study of the Bible, and all historical studies relating to the Bible are classed with "Biblical studies." A partial reclassification would put matters in a very different light. If Biblical theology, Biblical history, and Biblical introduction are classified as historical studies, the total in the history column immediately leaps from 1,496 to 2,822 hours, nearly doubling itself, and if the courses described in catalogues simply as courses in the Prophets or in the Pauline Epistles, etc., could be analysed and the historical elements sifted out, the total would be still further increased. Such a reclassification places history in the first place after Biblical studies.

Four points, then, are particularly striking in this display of the effort of the seminaries to meet the wants of the times. *First*, The very large increase in the attention to Biblical studies. *Second*, The striking transference of systematic theology from the first to the last position after Biblical study. *Third*, The growing prominence of the practical department. This receives a much stronger accentuation when the various schools for Christian workers and the foreign departments of the seminaries are considered. *Fourth*, The pervasiveness of the influence of historical studies, giving to the department of history a prominence quite out of proportion to the number of hours devoted to the study of ecclesiastical history since apostolic times. This would seem to indicate, as a whole, a tendency to search for the truth in the Bible and then to apply that truth to life without first having sent it through the alembic of a concatenated system.

ARTHUR LINCOLN GILLET.

Book Notes.

The Sacred Books of the Old Testament. A critical edition of the Hebrew Text, printed in colors, with notes by eminent Biblical scholars of Europe and America. Edited by Paul Haupt, Professor in the Johns Hopkins University. Part 17. The Book of Job. By C. Siegfried, Professor in the University of Jena. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1893. pp. 56.

This is an undertaking to be hailed with enthusiasm. The art of text-editing, as applied to the Greek and Latin classics, is approaching perfection. We can read the speeches of Cicero in at least as accurate a form as a newspaper report of a speech by any great orator of the present day, and the text of Sophocles is more certain than that of Shelley. Further, in the case of the New Testament, in spite of the cavils of a slowly dying school of criticism, the text of Westcott and Hort may be taken as practically the text of the second century. At that point the problem is no longer textual, but documentary. But when we turn to the Old Testament the case is very different. Since the Massoretic punctuators and editors finished their gigantic labors somewhere in the eighth century, the text of our Hebrew Bibles, with slight variations, has been the same. To weed out these variations, and to give us the text as it left the hands of the Massorets, has been the aim of the excellent editions of Baer & Delitzsch. But when that is done a far more gigantic task appears, and the question rises — What was the *pre-Massoretic* history of this text? That that history had been long, centuries long, we know; that it had been full of vicissitudes, we suspect; that the text had suffered grievously, we are certain. But the detail of that history, all that would help us to construct the text as it existed earlier, is almost entirely lacking. Our MSS. are all of the Massoretic recension, and none is older than the tenth century. We are thus compelled to fall back upon the Versions, the LXX, with the other Greek translations, the Vulgate, the Syriac, and the rest. But there, again, we are confronted with another series of questions. What is the text of each of these versions? Are they related to one another, and if so, in what degree and manner? All these are questions that must be answered, and questions that are not yet answered. To a solution

of some of them we are advancing, though slowly. We have not yet a critical text of Jerome's version, nor of the Peshitā — not even for the New Testament — nor of the LXX. This last gap may perhaps be filled within the not too distant future through work based on the researches of Lagarde, and recently discovered derived versions in Coptic; but the gaps are at present there. It is not surprising, therefore, that the attempts at restoring a pre-Massoretic text have been feeble and scattered, and have only busied themselves with separate books. Nor have they so far been rewarded with any conspicuous success. They have, in general, been based upon an eclectic use of the versions, assisted by conjecture, and modified by subjectivity, and from such little sound work could come. Born textual critics, such as Wellhausen, have achieved some brilliant corrections, but the path which they have followed is one beset with dangers.

This, then, is the first attempt on a large scale to apply textual criticism to the Old Testament, and though it will be seen from the above that in the present writer's opinion it is premature, yet it should be welcomed as a necessary breaking of the ground. It may furnish us with a readable text, weeded of gross blunders, but it cannot give us one that will be even approximately final.

For the appearance and get up of this book there can be nothing but praise. The paper is good, the print clear and beautiful. The somewhat eccentric cover is a distinct success, but we could do without the twenty-four pages of advertisements which accompany it. But there are some details in the plan of the book which might be improved. The critical apparatus should be very much extended. It is not sufficient to record "only those variations [*i. e.* in the versions] on the authority of which an emendation has been adopted by the editor of the text." An attempt, at the least, should be made at completeness, for, otherwise, the student cannot judge of the value of an adopted reading except after laborious research. No editor of a classical text would dream of quoting only those MSS. which favored his readings. Further, passages considered hopelessly corrupt should be given in the Massoretic text, but obelized. To omit them and indicate the gap with dots is simply to tantalize the reader. It might be well, also, to insert vowels much more freely than has been done in this part. There are very few Hebraists who can read with comfort so sparingly vowelled a text as this of such a book as Job.

With these exceptions the general plan appears to be excellent; but the present reviewer cannot praise so unconditionally its carrying out by Professor Siegfried in this part. His position towards the problem of the book may be learned from his reading the root QLL in chapters I and II for BRK, his power of appreciating Semitic

poetry from his omitting iv. 10, 11, as a gloss, and his power of appreciating poetry in general by his changing 'ayyō (*where is he?*) in xiv. 10, to 'ēnennō (*he is not*), on the ground that we know already from chap. iii where the dead are! But these are details, and our principal quarrel with Professor Siegfried is (1), that he does not seem to have clearly fixed for himself what date of text he wished to restore, and (2), that he does not appear to have made any attempt at a *systematic* use of the versions. To these might be added that he has ignored the critical law which requires from the suggester of an emendation that he should show how the corrupt reading arose out of his alleged true one. Thus, with regard to (1), it might be asked, did Professor Siegfried wish to restore the text as it left the hands of the author, and, if so, why has he left in it the passages printed in red or green, which in his view are correcting or polemical interpolations? Or, if he wished to restore the text as it was in the hands of the LXX, a much more practicable thing, why has he relegated to an appendix the Elihu section, which almost certainly stood in their text? This neglect to fix a definite stage up to which to restore a text such as Job has been a fruitful source of confusion, and the remarks of Nöldeke in his *Beiträge* (pp. xiii-xv) on the editing of ancient Arabic poems might with advantage be taken to heart by the editors of Old Testament texts. Again, with regard to (2), it is quite impossible to discover what is Professor Siegfried's view of the mutual relation of the different versions. He must have come to some conclusion as to how the Syriac stands to the LXX and the Targum to the Syriac and Jerome to the Targum, but we get no light upon it in his notes. The versions *appear* to be treated as purely independent witnesses, and of much the same value. Of course this cannot be Professor Siegfried's position, but it is to be regretted that he has not given us any guidance. A short textual introduction of a page would have sufficed.

Finally, we would notice the brilliant success of the system of color-printing adopted, and regret that we have had to criticise somewhat sharply the first part of an undertaking which promises to do so much for Old Testament studies.

[D. B. M.]

Revelation and the Bible. By Robert F. Horton. New York: Macmillan & Co., 1892. pp.

The author of this work declares his purpose to be "an attempt at reconstruction." Assuming the results of the "higher criticism" of the Old and New Testament, he seeks to construct a theory of revelation to take the place of the traditional theory. His earlier work on *Inspiration and the Bible* "was," he says, "an inquiry, and

it seemed to many readers destructive rather than positive." It is a question whether the present work will prove any more satisfactory to the "many readers" of the other. The "reconstruction" is on the basis of the critical works of such scholars as Reuss and Driver. The author writes in a candid and reverent spirit, and in a style that is lucid and vigorous. There is a certain buoyancy and exuberance about the book that will commend it to the youthful reader. Perhaps the maturer reader will wish the author had "attempted" a less ambitious task. A "reconstruction" of either the Old or the New Testament Revelation would have taxed all of Mr. Horton's powers. He might have thereby exemplified that thoroughness upon which he insists, and have furnished his readers with the criteria of true criticism. However, we are grateful to Mr. Horton for his "attempt," and we share his belief, that the days of "reconstruction" are at hand, and that the Bible will reappear from the furnace of criticism with a new luster and an added glory. A sincere and reverent handling of the Word of God by the more liberal critics will tend to secure for them a more respectful hearing, and the cause of truth will gain much in the end from their labors. [E. K. M.]

The Life of William Cowper. By Thomas Wright. London: T. Fisher Unwin, 1892. pp. 681, and 23 illustrations.

This large and handsome volume supplies a decided lack in biographical literature. The career of Cowper is a fascinatingly curious one, and, while his place as a poet is not in the highest rank, his writings are important. His letters are deservedly famous. And he has supplied in them and in his poems a fund of unusually valuable introspective observations which are of decided interest to the student of psychology. His life has been written several times, but never with the fullness, the minute accuracy, and the careful justice of this latest work. Mr. Wright, as Principal of the Cowper School in Olney, has had unusual opportunities and incentives for research upon the subject, and is already favorably known as the author of "The Town of Cowper." He has not only made independent examination of every hitherto available item of information, but has had access to a large amount of new material, chiefly unpublished letters by Cowper and diaries of various friends of his. He has not sought to write a critical essay on the character and genius of the poet, but rather to present a complete narrative of his life. The result is so successful that the book must immediately supersede all others as the standard work on the subject.

The mind of Cowper was doubtless unbalanced throughout his life. His career, therefore, exhibits many abnormal and lamentable

features. Much that he wrote was extravagant or morbid, and there is little in his deeds to be emulated. But the student of hymnody can hardly fail to want to know well the personality of the author of hymns like "Oh, for a closer walk with God," "There is a fountain filled with blood," "Jesus, where'er Thy people meet," "Sometimes a light surprises," and "God moves in a mysterious way." The student of religious experience, also, may well take time carefully to study the records left in such profusion by one who was intimately involved in the "evangelical" movement in the Church of England, who was deeply affected by religious truth, and yet who died believing that he was outside the number of the redeemed, "without hope" either for this world or the next. Upon innumerable points regarding both Cowper's religious writing and his religious experience, Mr. Wright's book affords invaluable light. [W. S. P.]

The New Era. By Rev. Josiah Strong, D.D. New York: The Baker & Taylor Co., 1893. pp. 363.

A book by the author of *Our Country* is sure to have a large number of interested readers. The former volume is said to have had a sale of 160,000. That book was written while the author was a pastor in Cincinnati. Since then, as leader in the new departure of the Evangelical Alliance, he has changed the sphere of that society's activities, and brought all its forces to bear upon the practical Christian problem of the churches. He speaks, therefore, with the authority of the practical leader rather than with the colder, but perhaps more scientific, authority of the scholar. The book must be judged from this point of view. Nearly every volume which bears upon sociological problems is discredited by a certain class of critics just because it is fervent. The prophetic tone is presumed to be a bar to the critical faculty. This is to a degree true. It is also true that there has been a large amount of hasty and merely sentimental writing upon these questions in our day. That this book is popular, fervent, prophetic in its style will perhaps on this account lessen its force for some, who fail to apprehend that the author is seeking to rouse the interest and the conscience of the largest possible constituency. This the book cannot fail to do, while yet a closer scrutiny will discover the wide study and research which this definite object demanded. The reading shown by the author (as indicated in the foot-notes) will give one especial help in discovering many valuable books, reviews, and magazine articles which have been written of late years. As compared with the author's *Our Country*, one is struck by the more hopeful tone in this *New Era*. The former work was chiefly concerned with the *perils* of the country. It

was almost an alarmist book, and its conclusions were somewhat discouraging. This book emphasizes the *opportunities* of our day, and has a more optimistic tone. The new book, from a literary point of view, lacks a certain unity possessed by the former. The chapter on the "Anglo-Saxon" contribution is an enlargement of a chapter in the former book, and is thought by some to be given an undue prominence. The chapter on "The Authoritative Teacher" is a clear and excellent statement of a familiar and forcible argument regarding the claims of Christ, and may be considered unnecessarily elaborate in its place, save as it is needed to give force to his earnest contention for Christ's ethical kingship. A brief outline will give the course of thought. In the first chapter the great changes in the nineteenth century are outlined, to show that they are prophetic of specific changes yet to come, especially in the readjustment of the individual and social forces. This is "the sociological age," as he calls it. Chapters on the contribution made by the three great races of antiquity and the Anglo-Saxon follow. After an argument on "The Authoritative Teacher," we have a discussion of Christ's two fundamental laws. Then the causes of popular discontent are discussed. After this he takes up, in the two best chapters of the book, the problems of the country and of the city, with especial reference in following chapters to church work, emphasizing the necessity of new methods, enlarging particularly upon the need and duty of personal contact in these social problems, and the necessity of co-operation. These two factors he illustrates more fully from his experience with methods advocated by the Evangelical Alliance. The book closes with a stirring chapter on "An Enthusiasm for Humanity." There are many books and articles which cover much of this ground, but we know of no one single book which condenses so much that the reading Christian worker needs to know, or which brings to the task so rousing an appeal for ethical loyalty to Christ and love for man. It is a book for the *Christian Churches*, and for all who recognize the claims of the Son of God to our obedience in His earthly kingdom.

[A. R. M.]

The Age and the Church, Being a study of the Age, and of the adaptation of the Church to its needs. By F. H. W. Stuckenberg, D. D. Hartford: The Student Publishing Co., 1893. pp. xxvi, 360.

In many respects this is an important volume; it is certainly a suggestive one. The author lays down some principles of investigation for understanding the complex forms of modern life. There is the recognition of the permanent factors both of humanity as an aggregate of individuals in different relations, and of the powers of

nature ; there are also the subtler factors of the divine influence and the freedom of the human will, which two are not enlarged upon. Men seek their interests ; these rise in grades from the sensuous to the spiritual. Next, the relative predominance of these factors in an age must be estimated. Our time has many points of identity with the past ; these are to be viewed as the contents of history. Some prominent movements, however, are simply reactions, and these must not be overestimated, and we must have in view the law controlling them. The blind forces, of whose operation so many are unconscious, are also to be explored, since they are among the most powerful formative agents. As a rule the movers are few, the moved many. There is danger, also, of considering present energies as all too much the product of the past.

The characteristics of the age are, namely, the spread of education ; the wider horizons created by international tendencies ; immaturity of judgment coupled with conceit ; the intense pursuit of the natural sciences ; the spirit of criticism as set in motion by Kant, and the consequent effort to attain reality in every sphere ; the decadence of theoretical materialism indeed, but the survival of its practical directions ; specialization instead of comprehensive study.

Religion and theology in the age are discussed in that order. There are signs of high spirituality amid the materialistic tendencies. Quantitative Christianity is deceptive ; the true power of our religion lies in the quality of its conquests. The position of religion and theology has been lowered, but all destructive forces have deepened the quest for truth in both. There follows a sketch of the Greek, Roman, and Protestant communions as they now appear, philosophically and practically. In enforcing the adjustment of the church to the times, the main insistence is upon Christian realism through personality. Scientific methods are to be adopted in all the thought and work of the church. Protestantism and Catholicism are then contrasted. The former particularly is to be regarded as a method rather than a result, a process rather than a conclusion. It must, therefore, progress toward the realization of its inherent principles.

The relation of the church to culture and to socialism are not so lucidly or cogently handled. The outlook follows. It is not a prophecy, nor a view of the age as a crisis, but rather an appeal to the judgment not to outrun Providence, to cultivate a spirit of revision on all things needing readjustment whether in dogma or in practice, and to gravitate toward an optimistic pessimism.

The Appendix is in some respects an expansion of the thoughts in Chapters I, II, and III.

The style is brisk and epigrammatic. The statements are unsup-

ported by statistics. As a consequence there is much of exaggeration in general; in such particular topics as realism, Catholicism, socialism, one feels oppressed by over-statements. Moreover, there is much of haziness and uncertainty hovering over the combination of argument with exhortation. The limning is too often that of the rhetorician; the syllogisms are stranded on figurative rocks. The most striking feature of the book is the enforcement of Christian realism. [C. D. H.]

The King's Business. Proceedings of the World's Convention of Christians at Work and Seventh Annual Convention of Christian Workers in the United States and Canada, Boston, Nov. 10-16, 1892. New Haven: Bureau of Supplies, 1893. pp. 522, viii.

How to Bring Men to Christ. By R. A. Torrey. Chicago and New York: Fleming H. Revell Co. pp. 121.

Of all books coming under our notice few are so inspiring and soul-warming as the Proceedings of the Conventions of Christian Workers. The last volume, the seventh of the series, is no exception. It is in no respect behind its predecessors, and has the same characteristics—freshness of material, breadth of range, accuracy of report, news of unfamiliar lines of work, suggestiveness, and in all a warm spiritual influence. Men who have been saved with a mighty salvation, and who are laboring for others, speak to our heart. Experts in mission work tell the story of their success. Men full of the Spirit utter words of earnest testimony and appeal. We earnestly commend this publication to all interested in the progress of the Kingdom.

It is natural to refer in this connection to the little handbook of Mr. Torrey, the efficient president of the International Christian Workers' Association. Many who feel the need and obligation for personal Christian work are deterred from entering upon it because of ignorance of method. Our author seeks to meet this need by a terse, plain statement of principles, and a detailed explanation of the exact "how" in the treatment of all kinds of inquirers, a chapter being given to each class. The book is specially rich in suggestions of Scripture verses pertinent to each case. It is remarkably compact and incisive. All who desire to learn how to do effective personal work will be sure to find this book very helpful. [A. T. P.]

Henry Martyn, Saint and Scholar. By George Smith. New York and Chicago: Fleming H. Revell Co., 1893. pp. xii, 580.

Henry Martyn has waited long for an adequate biography. The volume before us we believe to be the first that could be so charac-

terized. This has not been due to the incompetency of those who have hitherto written the story of that remarkable life, but rather to the fact that only within a few years have the journal and letters of Lydia Grenfell, with whom Martyn was so deeply in love, been accessible; and so for the first time has it been possible to see one side of the heart and life of this missionary hero most human in its interest. This new material is what gives special value to this biography, although it may be said that the author writes sympathetically and effectively of all portions of the history. While there is much of what we should call morbid religious feeling in the extracts given from Martyn's and Miss Grenfell's letters and journals, yet the influence of the thorough consecration depicted is sure to be good.

[A. T. P.]

Alumni News.

REGISTER OF LIVING ALUMNI.

Since our last issue information has been received leading to the following corrections in the Alumni Register then published. We are glad to be assured that in the main the list was entirely accurate, since we used every available means to make it so. A few items did not reach us in time for inclusion, however; and several changes have occurred since. We propose hereafter to print a compact summary in each issue of all reported alterations, so that those who are interested to keep their list up to date can do so with the minimum of trouble. The Register as given in August has been reprinted in leaflet form, and will be mailed to anyone who will send a one-cent stamp for it.

The changes to October 1 are as follows:

- Massachusetts. *Erase* C. R. Gale, Fitchburg. (*See Iowa below.*)
" A. G. Loomis, Greenfield, who died July 31, 1893.
Insert George Langdon, '39, Walpole.
" C. E. Simmons, '70, Worcester.
Change C. L. Woodworth from Watertown to Amherst.
Connecticut. *Erase* G. S. Pelton, Higganum, who died Sept. 6, 1893.
Insert T. G. Clarke, '40, Canterbury.
" J. A. Solandt, ['94], New Haven.
New York. *Insert* G. B. Waldron, '87, New York City.
" G. B. Swinnerton, ['95], Auburn.
Iowa. *Insert* C. R. Gale, '85, Marshalltown.
Michigan. *Erase* G. B. Waldron, Three Oaks. (*See New York above.*)
North Dakota. *Insert* James Hunter, ['91], Devil's Lake.
Indian Territory. *Change* P. J. Hudson from Alikchi to Tuskahoma.
Nebraska. *Insert* D. E. Van Gieson, Osceola.
Erase Edmund Wright, Sidney. (*See Washington below.*)
Idaho. *Erase* D. E. Van Gieson, Idaho City. (*See Nebraska above.*)
Washington. *Insert* Edmund Wright, '39, Seattle.
Asia. *Insert* "Cæsarea" after H. K. Wingate.

In the "uncertain" and "unknown" lists *erase* T. G. Clarke, George Langdon, C. E. Simmons, and James Hunter, for whom addresses are now provided.

EDMUND WRIGHT, '39, whose address is now 514 Light St., Seattle, Wash., instead of Sidney, Neb., writes to say that "the past and the present of the Seminary are ever dear to me." It will be remembered that Mr.

Wright was for twenty-five years the efficient and beloved representative of the American Bible Society in Missouri. The record of his work there, from which he retired in 1888, is a singularly striking one, with its extensive travels and its ramified activity. Even in his last year of service he traveled nearly 25,000 miles and gave about 140 addresses and sermons.

At the semi-centennial meeting of the Franklin County Conference at Orange, Mass., on September 20, a historical address was given by Dr. LYMAN WHITING, '42, of East Charlemont, and Professor PERRY, '85, gave an account of the work of the Fourth Church in Hartford.

CHARLES L. WOODWORTH, '48, formerly secretary of the American Missionary Association, has accepted a call to the Second Church, Amherst, Mass., of which he was pastor thirty-one years ago. The citizens of Watertown, where he has resided for many years, recently gave him a farewell reception and presented him a valuable ebony gold-headed cane.

JOHN H. GOODELL, '74, pastor of Market Street Church, Oakland, Cal., is successfully conducting a general mid-week teachers' meeting in the interests of the Sunday-School work of the city.

W. N. MESERVE, '74, has just completed a four months' trip in his gospel wagon among the mountain towns of California, and has accomplished much for the encouragement of lonely Christians and the enlightenment of others.

On September 6, the death was announced of GEORGE S. PELTON, '77, at Higganum, Conn. Mr. Pelton was born at South Windsor, Conn., on November 18, 1845. His college course was at Amherst, where he graduated in 1872. Five years later he graduated at this Seminary. He was ordained as an evangelist in 1877, and immediately became acting pastor at Glyndon, Minn., where he remained three years. Thence in 1880 he went to Deadwood, Dak., to engage in evangelistic work with Rev. B. Fay Mills, but almost at once became pastor of the Third Church in Omaha, Neb., where he remained until 1886. Early in 1887 he was installed over the young Park Church in Worcester, Mass., and two years later was called thence to the church in Higganum, Conn., where the last four years of his life were spent. Mr. Pelton was married on October 20, 1879, to Miss Jennie Grout of Glyndon, Minn., who survives him.

On September 12, HENRY P. PERKINS, '82, sailed from San Francisco with his wife *en route* for his post as medical missionary at Tientsin, China.

The number of students in the Pacific Seminary this year proves unexpectedly small, partly owing to the rise in the standard of admission. This fact has led the Trustees to give Professor CHARLES S. NASH, '83, a year's leave of absence for study abroad. He is now in Chicago, and will sail for England, with his wife, early in November.

Once a year the Trinitarian Church at Norton, Mass., where GEORGE H. HUBBARD, '84, is pastor, holds an Old Folks' Service. At the service for this year, on September 10, the front pews were well filled with "old folks," and the service was so arranged as to include many of the old-time

hymns, sung to the quaint accompaniment of an orchestra instead of the organ.

CLARENCE R. GALE, '85, Fitchburg, Mass., has accepted a call to the pastorate of the church in Marshalltown, Iowa.

The church in Berkeley, Cal., GEORGE B. HATCH, '85, pastor, is contemplating the building of commodious Sunday-School rooms to meet the increasing need of better accommodations for that branch of the work.

The church in Alameda, Cal., WILLIAM W. SCUDDER, JR., '85, is making rapid and substantial progress. About 300 families are connected with the congregation, and the membership has been largely increased within a year.

SAMUEL ROSE, '87, has succeeded, after much faithful labor, in securing for his people at Provo, Utah, a pleasant church building. His church, during July and August, united with their Baptist and Methodist brethren in holding open-air services in front of the New West Academy. The success of this effort was decided.

GEORGE B. WALDRON, '87, after a year of work in Chicago, has accepted a place on the editorial staff of *The Voice* in New York City, making his home in Yonkers. His present duties give him fine opportunities for a study of the social problems of a great city. For the present he is entirely withdrawn from the active pastorate.

PETER J. HUDSON, '90, has been busily at work among his brethren of the Choctaw Nation since his graduation. The first two years were spent as a Presbyterian Home Missionary in the southeastern corner of the Nation, where, on account of its remoteness, no Christian work had been done for five or six years. Here Mr. Hudson had charge of two churches thirty miles apart. In July, 1892, he was made Superintendent of the Tushkahoma Female Institute, which was just about to be opened under the auspices of the Board of Education for the Nation. A suitable building had been erected, and \$10,000 was appropriated for the support for the year of 100 students, carefully selected from each of the seventeen counties of the Nation. The programme of the first Commencement of the School in June shows an attendance of 7 in the Advanced Grade, 32 in the Intermediate, and 38 in the Primary. For these there are three teachers under Mr. Hudson's direction. The prospects for the next year are good. Mr. Hudson complains of the demoralization of his people through intermarriage with the whites, and of the injurious and prejudicial influence of the many aliens thus introduced into the Nation.

Special evangelistic services have been held in Ventura, Cal., which have resulted in the quickening of the church of which FRANK N. MERRIAM, '91, is pastor, and several conversions. Ten persons united with the church at the last communion.

JOHN S. PORTER, '91, who has been in this country for a few months on leave of absence from his post at Prague, Bohemia, was married on October 3 to Miss Lizzie L. Colver, of Manchester, Conn. Mr. and Mrs. Porter start immediately for Europe.

L. P. HITCHCOCK, '92, is in the midst of an aggressive attack on the illegal sale of liquor in Ellington, Conn., and on other local evils.

HAIG ADADOURIAN, '93, has been working during the summer among his countrymen in Malden and Chelsea, Mass. On Sundays he has held three services, two in Malden and one in Chelsea, utilizing his linguistic accomplishments by carrying out one service in Turkish and two in Armenian. For the next year these services are to be continued, and to them is to be added instruction of Armenians in English in connection with one of the Malden evening public schools. There are about 110 Armenians in the two cities. Mr. Adadourian has published a series of articles in one of the local papers on *The Armenians*, and is busy on another upon their habits and customs at home. His address is 318 Pleasant St., Malden.

WILLIAM A. ESTABROOK, '93, was ordained on August 1 at Wilmington, Vt. He has charge of the church there, and of that at West Dover.

The address of AUSTIN HAZEN, JR., '93, is Jägerstrasse 27^{IV}, Berlin, Germany.

JOHN Q. A. JOHNSON, '93, was ordained on June 18 at Nashville, Tenn. He delivered an address before the alumni of Fisk University at the recent commencement. He is to serve the coming year as an instructor in the Industrial and Normal Institute, Tuskegee, Ala.

BENJAMIN W. LABAREE, '93, was married on September 13, at Cleveland, O., to Miss Mary A. Schaufler, daughter of Dr. H. A. Schaufler. Mr. and Mrs. Labaree are to make their home at Oroomiah, Persia, in the service of the A. B. C. F. M.

H. H. SARGAVAKIAN, '93, who is at work among his countrymen in Whitinsville, Mass., is also to undertake preaching at Providence, R. I., where Mr. Der Gasparian, for a short time a student in Hartford, and now of Bangor Seminary, has been at work.

NICHOLAS VAN DER PYL, '93, was installed pastor of the church at North Wilbraham, Mass., on September 13. F. B. MAKEPEACE, '73, and Dr. Burnham, of Springfield, took part in the services.

HARRY T. WILLIAMS, '93, as Pastor's Assistant to Dr. A. W. Hazen, '68, in Middletown, Conn., has charge of the Bethany Chapel, and is specially engaged in developing the musical life of the parish. Mr. Williams was married on June 21 to Miss Bertha L. Deming, of Rootstown, O.

On August 8, at Madison, Wis., HENRY K. WINGATE, '93, was married to Miss Jane C. Smith, of Marsovan, Turkey. Mr. and Mrs. Wingate are soon to begin work under the A. B. C. F. M. at Cæsarea.

HERBERT E. CARLETON, '94, was married on August 31 to Miss Blanche E. Barney, of Mankato, Minn. Mrs. Carleton is to take special studies at Hartford the coming year.

Seminary Annals.

THE OPENING OF THE SIXTIETH YEAR.

The Seminary opened its sixtieth year by the inauguration of a new custom. Heretofore the exercises of the year have commenced with morning prayers on the first day of the term. This year, on the evening preceding the beginning of class-room work, the students, professors, resident trustees, and some other local friends were invited to meet in Hosmer Hall. The exercises of the evening opened with an organ prelude and the doxology, reading of scripture by President Hartranft, prayer by Professor Jacobus, and the hymn, "Awake, my soul, stretch every nerve." Then followed an address by President Hartranft. His theme was Christian Unity, the expression of the essential nature of Christianity and the demonstration of its truth. He spoke in substance as follows :

The Seminary has had three stages in its historic development. The first stage was polemic, the second apologetic, the third, upon which the Seminary has now entered, is constructive. May it be a holy irenic. The goal of Christianity is unity. From the earliest time speculative thought has tried to leap to some sort of an abstract, unreal unity. Slowly, in modern times, has science, by strict inductive processes, reached the conviction of a cosmic unity. Laborious as this task has been, it is an infinitely harder task to find a unity amid the jangles of contesting human wills and in the unsearchable depths of the purposes of God. There may be a true and a false unity. True unity exists, and must exist, with diversity. It must not be confounded with uniformity. Such a unity nature abhors. The mountains may not be leveled into plains, nor the plains corrugated into hills. Neither is unity the same as identity, fascinating as that word is to modern thought. Thought and being, matter and spirit, are not identical. Neither is true unity to be found in compromise. Compromise has its place in the adjustment of the interrelated affairs of men, but in the true unity each individuality has its right to be considered. Insignificant as it may appear to man, its essential magnitude in the eyes of God may be the highest. True unity is not the unity of mathematics, but of organism ; not $1+1+1=3$, but $1+1+1=1$. The parts of the organism must be complete in their relations as well as in their individuality. It is the duty of men to cultivate the consciousness of unity and to recognize that the true unity must be a unity obedient to conscience.

In the perfect unity there are three factors. The essential nature of the true unity is to be found in John xvii. The central point of the spiritual organism is oneness with Christ,—“ They in Me as I in Thee.” That is the basis of life, that the center of theology, that the essential to the character upon which God looks with favor. The consciousness of this union supplies an unbreakable bond of unity between those possessing it. The second point in a true unity is unity with ourselves ; such a unity with one's self that it shall be impossible for a man to say that

with his head he is a heathen, but with his heart a Christian ; such a unity that one shall think God's thoughts after Him, be moved by the divine feelings, act in accord with the divine activity, and have his conscience dominated by God's law of right. This unity with one's self, in accord with God, comes through unity in Christ. To the recognition and consciousness of this unity man comes through union with Christ. The third factor in the perfect unity is the solidarity of the race. This has come to be recognized as a physiological fact, but not as a law of society. Social caste and the common attitude toward the rights and duties of labor and property set barriers in the way of attaining the consciousness of the real unity of the race. The church waits to be taught from outside ; it should be taught by Christ, by the sermon on the mount. This consciousness of solidarity can come only with the union of conscience with Christ's law. The possession by the church of this consciousness of perfect unity with God through the unity of its members with the race, with the self, with Christ, would be the demonstration and the power of the truth of Christianity. The doctrine of the unified invisible church is an ideal as yet only dimly realized in the world and in human consciousness. It is the problem of choice spirits to get this consciousness of unity and to make it a demonstration of the divinity of the Lord. Great patience is necessary. We see as yet only the first streaks of the dawn. The ideal is far off, but it is sometime to be realized. Theological reconstruction must make unity its beginning, middle, and end ; and to this, this permeated by love, the essence of God, the Seminary stands committed. The doctrine of an infallible church, the doctrine of an infallible book, the doctrine of an infallible reason, the doctrine of an inner illumination, *all shorn of their errors* and crowned by love, — these represent the attitude and purposes of this Seminary in its striving to quicken the consciousness of the unity of all in God.

After a hymn and the benediction, the doors were thrown open into the adjoining lecture-rooms, refreshments were served and the opportunity given, and improved, for making new acquaintances and renewing old ones. The exercises were a highly impressive and pleasant opening of the new year.

The next morning regular work began promptly for all classes and departments. All the professors were in attendance and nearly all the students. The roll, as compared with that of the last Register, shows 22 new students, 3 Candidates for Ph.D., 2 Graduate Students, 1 Senior, 2 Middlers, 13 Juniors, 3 Special Students. The losses are 11, 9 who graduated in May, 1 Senior and 1 Middler. The net gain, therefore, is 11. The completed roll is given below.

For the present the work for all classes is prescribed, but early in November electives for the Seniors and Middlers begin, the choices from these classes being already called for. Junior electives do not begin until after Christmas.

The meeting of the American Board was this year so near by that all Seminary exercises were suspended on Wednesday, Thursday, and Friday, October 11-13, to enable students and professors to attend.

ROLL OF STUDENTS.

WILLIAM THOMPSON FELLOWS.

EDWARD EVERETT NOURSE, Hartford, Conn.
Lake Forest College, 1888; Hartford Seminary, 1891; Ordained, 1892.

AUSTIN HAZEN, JR., Berlin, Germany.
University of Vermont, 1885; Hartford Seminary, 1893; Licensed, 1892.

JOHN S. WELLES FELLOW.

CURTIS MANNING GEER, Leipsic, Germany.
Williams College, 1887; Hartford Seminary, 1890; Ordained, 1890.

CANDIDATES FOR THE DEGREE OF PH.D.

MYRON WINSLOW ADAMS, Atlanta, Ga.
Dartmouth College, 1881; Hartford Seminary, 1884; Ordained, 1885.

FREDERIC MORTON HOLLISTER, Waterbury, Conn.
Olivet College, 1887; Hartford Seminary, 1891; Ordained, 1890.

JOHN H. KERR, Rock Island, Ill.
Princeton College, 1878; Western Seminary, 1881.

SAMUEL J. MCCLENAGHAN, East Orange, N. J.
Princeton College, 1886; Princeton Seminary, 1889.

OLIVER WILLIAM MEANS, Enfield, Conn.
Bowdoin College, 1884; Hartford Seminary, 1887; Ordained, 1888.

JOHN SOLOMON PORTER, Prague, Bohemia.
Williams College, 1888; Hartford Seminary, 1891; Ordained, 1891.

RICHARD WRIGHT, Windsor Locks, Conn.
Brown University, 1887; Hartford Seminary, 1890; Ordained, 1890.

GRADUATE STUDENTS.

GEORGE ADAMS, Hartford, Conn.
Drew Seminary, 1886.

REBECCA CORWIN, Cleveland, Ohio.
Hartford Seminary, 1893.

HARRY ALONZO COTTON, Elgin, Ill.
Drury College, 1885; Chicago Seminary, 1888; Ordained, 1888.

HANNAH JULIETTE GILSON, Walpole, N. H.
Mt. Holyoke Seminary, 1868; Hartford Seminary, 1893.

SENIOR CLASS.

ISO ABÉ, Fukuoka, Japan.
Doshisha College, 1884; Ordained, 1891.

WILLARD LIVINGSTONE BEARD, Birmingham, Conn.
Oberlin College, 1891; Licensed, 1893.

- THOMAS JEFFERSON BELL, Altamaha, Ga.
Atlanta University, 1891; Licensed, 1893.
- FRANK SHERMAN BREWER, Ashton, Ill.
Beloit College, 1891.
- HERBERT EDWARD CARLETON, Hartford, Conn.
Carleton College, 1891; Licensed, 1893.
- OZORA STEARNS DAVIS, White River Junction, Vt.
Dartmouth College, 1889; Licensed, 1892.
- DWIGHT GODDARD, Worcester, Mass.
Worcester Polytechnic Institute, 1881; Licensed, 1893.
- JOSEPH SELDEN STRONG, East Granby, Conn.
Williams College, 1890.
- FREDERICK AZEL SUMNER, Eastford, Conn.
Oberlin College, 1891; Licensed, 1893.

MIDDLE CLASS.

- WILLIAM AUGUSTUS BACON, Medford, Mass.
Dartmouth College, 1890; Licensed, 1891.
- HENRY LINCOLN BALLOU, Saxton's River, Vt.
Amherst College, —; Licensed, 1892.
- EDWARD NELSON BILLINGS, Slaterville, R. I.
Amherst College, 1892; Licensed, 1893.
- CHARLES OVID EAMES, Becket, Mass.
Williams College, 1888.
- ANNIE JOSEPHINE FOREHAND, Worcester, Mass.
Mt. Holyoke Seminary, 1891.
- RALPH JAMES GLUCKLER, New York City.
Yale Law School, 1886.
- GEORGE ELLSWORTH JOHNSON, Springfield, Vt.
Dartmouth College, 1887; Licensed, 1892.
- FRED THERON KNIGHT, Roxbury, Mass.
Harvard University, 1881; Harvard Law School, 1884.
- EDWARD ALLISON LATHROP, Northfield, Minn.
Carleton College, 1892.
- ADDIE IMOGEN LOCKE, Philippopolis, Bulgaria.
Mt. Holyoke College, 1892.
- JAMES ARTHUR OTIS, Irvington, Neb.
Doane College, 1891; Licensed, 1891.
- CHARLES PEASE, Thompsonville, Conn.
Cornell University, —.
- HERMAN FRANK SWARTZ, Carbondale, Pa.
Pennsylvania College, 1891.

JUNIOR CLASS.

EDWIN WHITNEY BISHOP,	Norwich, Conn.
Williams College, 1892.	
HARRY SLAWSON DUNNING,	Middletown, N. Y.
Princeton College, 1892.	
ALLAN CONANT FERRIN,	Hartford, Conn.
University of Vermont, 1883.	
GILES FREDERIC GOODENOUGH,	Winchester, Conn.
Yale University, 1893.	
MERTIE LAURA GRAHAM,	Richford, Vt.
Mt. Holyoke College, 1893.	
EDWARD PARKER KELLY,	Auburndale, Mass.
Harvard University, 1890.	
GEORGE EDWARD KINNEY,	Thetford, Vt.
Dartmouth College, 1893.	
JOHN ERNEST MERRILL,	Minneapolis, Minn.
University of Minnesota, 1891.	
JOHN RUSSELL PERKINS,	South Berwick, Me.
Dartmouth College, 1889.	
ARTHUR HOWE PINGREE,	Jamaica Plain, Mass.
Harvard University, 1890.	
GEORGE HOBART POST,	Clinton, N. Y.
Hamilton College, 1893.	
HELEN WORTHINGTON ROGERS,	Kansas City, Mo.
Wellesley College, 1892.	
HENRY PARK SCHAUFFLER,	Cleveland, O.
Amherst College, 1893.	

SPECIAL STUDENTS.

EMMA CAROLINE ADAMS,	Hartford, Conn.
BLANCHE BARNEY CARLETON,	Hartford, Conn.
Carleton College, 1892.	
JOHN PALMER GAVIT,	Hartford, Conn.
WILLIAM CUSHMAN HAWKS,	Hartford, Conn.
Amherst College, 1885.	
MINNIE LOCKE,	Philippopolis, Bulgaria.
Mt. Holyoke College, 1893.	

SUMMARY.

Fellows,	3
Candidates for Ph.D.,	7
Graduate Students,	4
Senior Class,	9
Middle Class,	13
Junior Class,	13
Special Students,	5
Total,	54

SOME EDWARDS MEMORIALS.

The Museum has received a notable addition through the enterprise and courtesy of Mr. B. Rowland Allen of Hartford, who has presented to it several relics from the house in East Windsor Hill which was built in 1696 for Rev. Timothy Edwards, the first pastor of the church at "Windsor Farmes," and in which, on October 5, 1703, the great Jonathan Edwards was born. By a curious coincidence the gifts were first displayed in the reading room the day before the one hundred and ninetieth anniversary of the birth of the famous divine of Northampton and Stockbridge. The relics consist of the crane, hook, and tongs from one of the fireplaces, and a large fragment of the doorstep of the side door of the house. They are probably almost the last remains of the building, which was replaced in 1813 by a more modern house, lately burnt.

One or two facts relative to the Edwards family are interesting to recall in connection with these gifts. Timothy Edwards was born in 1669, in Hartford, where his father was a merchant. In 1691 he was graduated from Harvard College, at the head of his class, and with the distinction, also, of the first A.B. and the first A.M. conferred by the college, both degrees being given on Commencement Day. This complex of honors is the more striking because, on the roll of the class, arranged, as was then the custom, in order of supposed social rank or distinction, Timothy Edwards' name, throughout his course, had been at the foot of the list. The young graduate was in 1694 engaged to preach to the congregation gathered at Windsor Farmes, then counted as a part of the town and parish of Windsor. Before entering upon his work he was married to Esther Stoddard, the daughter of the well-beloved pastor at Northampton for more than half a century. The church at Windsor Farmes was not recognized, however, until 1698, and Timothy Edwards was not ordained until that time. Meantime his father had purchased for him a large farm, where he built for the young minister the house from which the present relics come. In this house Timothy Edwards lived throughout his phenomenally long pastorate of nearly sixty-four years, and there he died in 1758. There, also, were born and reared his family of eleven children, all of whom, except Jonathan, were daughters. One of the family traits was tallness, and Rev. Mr. Edwards was wont to joke about his "sixty feet of daughters." The family life was noted for its grace, intellectuality, and spiritual earnestness, the children being carefully and liberally educated by the parents largely out of their own eminent culture in the then accessible fields

of knowledge. Doubtless the crane and tongs, and the doorstep, too, could, if they would, repeat some wonderfully interesting talks that took place in their hearing some two centuries ago.

Jonathan Edwards received his preparation for college in this house from his parents and elder sisters. In 1720 he was graduated from Yale College at the head of his class. In 1727, after two years of theological study, a short pastorate in New York City, and two years of tutorship at Yale, he became pastor at Northampton, being at first the associate, and then the successor of his maternal grandfather. During his twenty-three years' pastorate there his father and he were accustomed to exchange frequent visits, and so it may be supposed that the doorstep and fireplace at East Windsor Hill often knew his presence during the period of his greatest power and success. In 1758 both father and son died, the same year that Jonathan's wife, daughter, and her husband, also died. The mother continued to live in the homestead twelve years longer, until her death in 1770.

Numerous curious pieces of information about the place and the times are to be found in Trumbull's "Memorial History of Hartford County," Stoughton's "Windsor Farmes," and similar works. It is amusing to note, for instance, that one of the early festivities in the new house of Timothy Edwards was an "Ordination Ball," given to celebrate his formal induction into the pastorate. The town, in these days, votes "no license," which, we infer from various items in the records, would not have been conceivable in the times of the Edwardses.

DURING THE VACATION the Faculty delivered a number of occasional addresses and sermons. President Hartranft gave the commencement address at Mt. Holyoke College. Professor Jacobus made an address before the Philadelphian Society at Princeton. Professor Merriam preached the sermon to the graduating classes of the Hotchkiss fitting school at Lakeville, and of the fitting school at Brattleboro, Vt.; and Professor Gillett the sermon at Storrs' Agricultural School. Additional sermons, papers, etc., are as follows: Professor Beardslee, sermon at the installation of Rev. G. A. Curtis, at Andover, Conn., June 7. Professor Jacobus, three addresses on "Possibilities of Character in College Life," at Northfield, June 6, 7, and 8. Professor Mitchell, address on the "Greek Church" before the Connecticut Valley Congregational Club, Sept. 26. Professor Paton, article on "The Use of the Word 'Kōhēn' in the Old Testament" in the last number of the Journal of Biblical Literature. Professor Perry, address on "The Work of the Fourth Church of Hartford," before the Franklin County [Mass.] Conference, Sept. 6. Professor Pratt, paper on "The Scope of Musical Terminology" before the Musical Congress at Chicago, and

one on "Music and Religion" before the Parliament of Religions. Professor Walker, paper on "Congregationalism as adapted to the Times," before the State Association at Rockville, Conn., June 21, and one on "First Things of Congregationalism," before the Parliament of Religions at Chicago; he also brought out his book on "Congregational Creeds and Platforms."

MESSRS. DAVIS AND GODDARD of the Middle Class spent a most profitable and useful summer as Seminary representatives at Mansfield House, the University Settlement in East London of which Mr. Percy Alden is warden. Of their presence and work Mr. Alden writes:—"I cannot tell how strong a hold they have upon the affections of our people and how cheerfully and acceptably they have served the Settlement, the churches, and many other institutions in the neighborhood. A few men like them in every town and city would, I feel sure, be the means of removing much of the prejudice which exists in England in the minds of workingmen and women against Christianity. . . . These are emphatically the men to bridge over the gulf between the churches and the people, and I can only say, judging from what I have seen of them, the Seminary is doing a very valuable work for the country, and the extension of Christ's kingdom is bound to follow from its efforts. I think the men have gained useful, social, and economic experience, and, though the conditions in the two countries are so different, to a large extent their knowledge will be applicable to your New England cities."

DURING THE SUMMER Mrs. Clara Pond Porter, of New York city, contributed \$1,000 as a scholarship for women students, to be called the Harriet Phelps Pond Scholarship, in memory of her mother.

JUST BEFORE THE YEAR OPENED some much needed repairs and alterations were made in the chapel organ. The result is highly satisfactory, enabling Professor Pratt to enrich the regular morning service by brief preludes and to supply a more sympathetic and powerful accompaniment for the hymn-singing.

THE LEADERSHIP of Morning Prayers is as usual divided between the several professors, each occupying three successive days in the following order: Hartranft, Walker, Beardslee, Jacobus, Gillett, Mitchell, Perry, Paton, Merriam, Macdonald, Mead, Pratt.

AT THE EXAMINATION for the Entrance Prize Scholarship held on Wednesday, October 4, there were six competitors and a somewhat close competition. The Scholarship, \$250 for the first year, was divided between Harry S. Dunning and Edward P. Kelly.

AT THE MISSIONARY MEETING on October 18, Messrs. Davis and Goddard gave very interesting and valuable accounts of their experiences the last summer at Mansfield House, East London. The magnitude and variety of the religious, philanthropic, and social organizations in active operation in London were rapidly but vividly described.

A QUICKENED INTEREST marks the meetings of the Mission Band. These are held fortnightly in the rooms of the members. General topics and special fields are discussed and described, and earnest prayers offered. The time is only a half hour and the meetings are extremely helpful.

ANOTHER FEATURE OF THE STUDENT LIFE that is most gratifying is the class prayer-meetings. These are now held on Monday nights in the students' rooms. They are perfectly informal and have as their special object prayer for the Sunday work and the individual lines of the members of the class. Kneeling beside study chairs where elbows touch, one cannot fail to feel the power of sympathy and strength from the half hour.

THE OCTOBER MEETING of the Students' Association was held on the 16th. Mr. Post was elected Secretary and Treasurer. Other officers remain the same except that Mr. Davis succeeds to the office of President since the removal of Mr. Solandt to Yale Divinity School.

THE SENIOR CLASS is organized with the following officers: Mr. Beard, President; Mr. Abé, Secretary and Historian; Mr. Brewer, Committee for Prayer-Meetings. Mr. Knight is President of the Middle Class. The Juniors have elected these officers: Mr. Dunning, President; Mr. Goode-nough, Secretary and Historian; Messrs. Kelly and Pingree, Prayer-Meeting Committee.

A PLEASANT EVENING was passed by the students on Tuesday, October 10, when the members of the Junior class were welcomed to the life of the Seminary by their fellows. After a social hour, short addresses were made by Messrs. Beard and Knight and a response was given by Mr. Ferrin. Informal toasts to the Faculty and the ladies were proposed, and the fraternal fellowship of Hosmer Hall never appeared more genuinely.

THE MEMBERSHIP of the Ladies' Advisory Committee has been recently altered by the resignation of Mrs. Richard Burton and the election of Mrs. George Williamson Smith and Mrs. Francis Goodwin.

INSTRUCTION HAS BEGUN in the several courses of the School for Church Musicians with a good promise of successful results, particularly in the vocal and organ departments.

THE HARTFORD SEMINARY RECORD

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EDITORIAL BOARD:—Professor Waldo Selden Pratt, Professor Arthur Lincoln Gillett, Professor Alfred Tyler Perry. *Associate Editors*:—Rev. Thomas Manning Hodgdon, Mr. Ozora Stearns Davis.

OUR PRESENT NUMBER is largely devoted to topics connected with the Social Settlement idea. Professor Graham Taylor of Chicago sets forth the relation of such a Settlement to the work of the churches and to the peculiar necessities of city life, using Hull House, in Chicago, as his illustration. Mr. Davis gives a description of the purposes and methods of Mansfield House, in London, regarded as a sample of such Settlements. Mr. Goddard takes up the influence of life in a Settlement upon one of the active workers in it. Messrs. Davis and Goddard, it will be remembered, spent over two months in East London this past summer. They therefore speak from a very recent personal knowledge. And Dr. Taylor is known everywhere for his vigorous and effective labor in "reaching the masses." These papers are most timely. Our readers will find them fascinating to read and fruitful to reflect upon.

THERE IS A NOTABLE AWAKENING to the ethical bearing of college athletics as now practiced. The interest in such athletics has exhibited three somewhat distinct stages,—first, the stage of agitation and establishment, during which the old-time

indifference gave way to a more enlightened wisdom ; second, the stage of rapidly enlarging and indiscriminate enthusiasm, in which all sorts of excesses are possible ; and third, the stage of criticism and rational adjustment. Upon this latter stage we seem at last to have entered. Believing enthusiastically in college athletics and in athletic games, we have yet felt that the era of intercollegiate contests through which we have just been passing had so many manifest evils that sooner or later there must be a reaction from it. There has been too much of everything offered up on the greedy altar of boating, base-ball, and foot-ball — too much time, too much money, too much thought, too much bodily energy, too many whole lives. The result has been a wicked waste on the part of many collegians and their friends, a lowering of the dignity of noble colleges, and a positive corruption and brutalization of public taste about amusement. The reaction is coming, we believe. There is small danger that it will go to the extreme of curtailing anything that is manly or useful or right.

DISCUSSIONS UPON EVOLUTION are becoming unusually noteworthy. The death of Mr. Tyndall, the completion of Mr. Spencer's *Synthetic Philosophy* in the volumes on Ethics, the discussions at the World's Congress of Evolutionists concerning the application of Evolution to social problems, the recent Gilbert Lectures upon *The Evolution of Religion* by Professor Edward Caird, the Romanes Lecture upon *Evolution and Ethics* by Professor Huxley at Oxford last May, and the comments upon the same by Leslie Stephens in a recent number of the *Contemporary Review*, combine to give the passing phases of this theory an uncommon import and interest. Especially notable is the recent utterance by Professor Huxley. It may be had of Messrs. Macmillan & Co., or can be found in the *Popular Science Monthly* for November and December.

In this latter lecture the Ethiopian has changed his skin. The utterance is throughout keyed to the note of a Theodicy, or, as he would term it, a Cosmodicy. After a review of the Evolutionary elements of the older Buddhism and Stoicism, which is so sympathetic as to be almost a defense, he sets forth the relation of Evolution and Ethics. He affirms *a face to face antagonism*,—"Social progress means a checking of the cosmic

progress at every step." "In place of ruthless self-assertion it demands self-restraint." Its influence is directed, not so much to the survival of the fittest, as to the fitting of as many as possible to survive." Thus he "pits the microcosm against the macrocosm," realizing full well that it is "an audacious proposal." Verily Saul is among the prophets.

In two respects this lecture deserves attention. It is, in the first place, an effort after a complete and *ultimate* philosophy of nature, an effort, moreover, in which a protagonist among Evolutionists concedes that the theory of Evolution does not avail to solve the problems that arise in the experiences and thought of man. In the second place, the lecture furnishes impressive evidence that the fundamental problems of human thought confront and vex all men alike. Hindu, Stoic, and modern Evolutionist, as surely as their thinking is thorough, emerge upon the same arena and agonize in the same conflict as did Origen, Calvin, and Julius Müller.

That the theory of Evolution should pass into this stage in its development is not by chance, but of stern necessity. We are profoundly grateful that it is Professor Huxley who has led the way. The discussion must now go on. Evolution will be tested as never before. It will be seen whether it can comprehend the whole life of man, whether it can grapple the *philosophy* as well as the *processes* of nature. Scarcely any problem is so vital in the present stage of human thought. There is unusual call for men of heroic mold from the ranks of science and of faith to elucidate the truth of the God of all.

HE MUST BE a very optimistic man who can look out into the advancing winter without depression of spirit. He must be a man of cruel nature, who, whatever his sense of personal comfort and security, is free from strong tuggings at his heart, as the unwelcome gift of prophecy forces upon him visions of human misery. Something must be done; something *I* must do. To so much the heart gives instant utterance. But from artificially constructed social conditions, from individual vice and laziness and ignorance, the promptings of pity and affection are echoed back, tortured into a querulous, or a mocking, or a despairing What, how, shall I do?

Brought face to face with a need incommensurably greater than he can supply, every earnest man must seek how most effectively to use his restricted capacity for beneficence. The limitations to his powers try him, but when he would begin to employ what he has, he is met by another limitation no less trying. This limitation is the restricted capacity of possible beneficiaries to use well what may be given. The needy shall be helped. Yes, but how about the improvident, lazy, or vicious? The deserving poor are the proper objects of assistance. Yes, but where is the line to be drawn between deserving and undeserving? Yesterday a machine-shop turned off one-third of its men. Among them is a good mechanic who only a month ago struggled back from a sick bed to his bench. His needy family deserves help. Such a case seems clear. Next door lives another family just as poverty-stricken. Both food and fuel are lacking. Fuel is supplied. It finds its way up chimney as fast as stove-draft and poker can urge it. Half the food given is wasted through heedless or ignorant cooking. It needs but a little of such experience to make the heart sick, to compel confusion of thought, if not to instil impatience and bitterness of spirit. It is hard to see that which costs me sacrifice made light of. The question comes with a new stridency, Who is the really deserving? Is it he alone whose life fits four-square with the Ten Commandments? Is it he alone in whose veins the blood of five generations of frugal New England ancestry has generated the gift of forehandedness?

The Christian who is possessed, no matter how, of the capacity for helping the needy in a time like this, finds that he stands to them in God's place. He is God's almoner. As such he is met by the unique standard of Christianity — God-likeness. He is to do as God would do in like place. No Christian who, in the light of this standard, ponders upon his responsibilities, and upon the limitations set by the character of the beneficiaries, can fail to have opened in a new way the wonder of the divine patience and love shown in God's dealing with men. No, it is not an easy thing to be God. The parable of the wicked husbandmen is the oft-repeated story of the limitations with which human sinfulness and folly hedge in the divine beneficence. A fuller meaning grows into the manifestation of God's love, in that "while we were yet *sinners*, Christ died for us."

THE SOCIAL SETTLEMENT AND ITS SUGGESTIONS TO THE CHURCHES.

The first impression made by the Social Settlement upon the average well-to-do visitor, uninformed as to its unique life and work, is a curious study, and one significant of profoundly suggestive facts. In introducing many students, professional men, and cultivated people to the Hull House Settlement in Chicago, the writer's attention has been arrested by the uniformity of these impressions. Such seems to be the rarity of the scene that few are able to disguise their deepest surprise. The sorely puzzled look that precedes all inquiries, and the oft-times awkward silence out of which questions are hesitatingly asked, betray the fact that to find a little group of cultivated, socially well connected, pecuniarily independent people *living* among their less advantaged, unprivileged, wage-earning, and struggling brothers and sisters is quite incomprehensible at first sight. "Do they really live here?" is incredulously asked. And "what for?" is wondered.

As the simplicity and naturalness of the unconventional neighborhood relationships, and the beauty of the genuine reciprocity between the more and less privileged neighbors begin to dawn upon the consciousness, an unmistakable sense of pleasurable satisfaction is to be observed welling up from the common, hidden heart. The quickened inquiries not seldom disclose conflicting thoughts and emotions, contrasts and comparisons. For the time being, at least, the visitor shows evidence of being in another and a new world. A few more representatives of the small minority have discovered the great majority. But few of them reënter their own sphere without a manifest thoughtfulness concerning the meaning of life and a heartfelt yearning to live more simply, genuinely, unselfishly, helpfully, a larger life.

This surprise over the Social Settlement, as well as the pity of the average Christian for the sacrifice of the exceptional missionary Christians, who have all along the history of the

church, been "Settlers" in the darkest lands, in the waste places of so-called Christian civilization, and amid "the habitations of cruelty" in all our city-centers, are profoundly significant of the social situation in Christendom. They are the noteworthy signs of the all too unnoted separation of the rich and prosperous from the laboring and the heavy-laden; of the money-partners from the labor-partners in the industrial partnership of the commonwealth; of the educated from those, without whose toil and skill, books and schools, literary leisure or labor, could not be; of the socially cultivated and resourceful from those deprived of the beauty craved by the eye, of the harmony of sweet sounds for which the ear yearns, and of the social fellowship for which the heart hungers. The contrast between the Social Settlement and much of "real life," all too often attests the decree of divorce between charity and humanity, philanthropy and personality, religion and life.

The Social Settlement, however, is indicative of a great movement of life which has begun anew to sweep away whatever puts asunder those whom God has joined together. It is far from comprehending that movement of life, which, less conspicuously but with no less efficiency, is making itself felt in many another channel of missionary, educational, and social philanthropy. But it newly and freshly emphasizes this tendency of life wherever and however at work, and, moreover, anticipates and projects into the present that larger and more practical expression of the social ideal, with the realization of which the future will reward the yearning and striving of the common heart. Toward that consummation it at least contributes the most significant recognition of the separation of the classes which are all members of one body. It also emphasizes not only the possibility but the practicability of social unity and community by the weight of such examples as the historian Green at Stepney, the economist Toynbee in Whitechapel, the missionary Barnett in East London, the University "Houses" of Oxford, Cambridge, Mahsfield, Glasgow, Edinburgh, and the Settlements of college women and men, and of others equally devoted and efficient, which are rising like oases in the deserts of human life that occupy so large a part of American city-centers.

To note some of the suggestions of Social Settlement work to the work of the churches for these centers of the large cities, is the practical purpose of this paper. The experience and results of the Hull House Social Settlement in Chicago will illustrate and point the argument. The Settlement movement first of all suggests to the churches the recognition of the necessity and practicability of transforming the social conditions of localities, as well as the character of individuals.

Faithful and effective as is our modern evangelism in its work for individuals, how rarely it transforms places even where it converts the most persons populating those city centers. Unspeakably glorious though our ministries be in saving souls out of the world, yet how pitifully do they fail to save the social conditions in which souls are born into the world, and through which none pass to eternity unconditioned. The city and the church stand for many essentially common interests, while yet very generally ignoring each other's existence, if not in deadly antagonism to each other's efforts.

The city exists to serve, and the church to save the same people. Yet as citizens we create or tolerate conditions of life which make impossible or subvert the ideals of society and the practicable standards of living which, as church-members, we have pledged ourselves to realize and practice. The church stands to make men what God made them to be and what they may and do become by the redemptive power of the cross of Christ and the regenerating life of the indwelling Spirit. And yet we stand helplessly by and see many of the most powerful forms of the city's corporate life so perverted and misused that they actually unman the citizen and unmake the manhood which the school and the church have started to build.

The church has nobly stood for the highest good of the individual man. The city has steadfastly fashioned those molds of common life which very largely make men what they are. The mold should bear the image of the stature in which the church desires and the city needs the man to stand. The ideals are held up before the youth in the schools of both. But through the laxity of law at the hands of the city and through the indifference toward its enforcement upon the part of the churches, the unsanitary tenement, the manifold forms of child-labor, the trade in the literature and pictures of vice, the ob-

scene play-bills and the schools of lust and crime thus advertised, become the molds into which the lives of multitudes of growing boys and girls are poured, as molten lead into its casts.

The church preaches its Gospel of brotherhood and unselfishness, without some exemplification of which the city would cease to be, and without the larger realization of which it can never become the commonwealth it was intended to be. And yet the city protects and perpetuates, if it does not create, and the church passively accepts as a necessary evil, if not as a natural right, a system of municipal government that puts a premium on political corruption and injustice, and a system of industry and trade based upon selfishness and needing to be guarded against a perpetual tendency toward inhumanity and fratricidal strife. With heroic patience and unceasing toil the church stands in the midst of these and still lower city-molds for the making of men, women, and children, to undo in the individual the wholesale harm thus done to society. By its rescue missions, its reformatory institutions, its households of faith, it rescues, reforms, and removes many from the manifold influences which unman men and unmake civilization. Yet here the old molds of sin and vice, crime and corruption are allowed to remain, and to turn out other generations as bad or worse than those from whose burning the brands have just been plucked. Here the old or the new plague spots in the body politic are left to breed their gangrene of individual and social death. Here the saloon-ridden, brothel-bound, misgoverned districts in the very heart of all our cities remain the same old sunken, sodden, sullen sources of personal wretchedness and public menace. The question which modern civilization demands that the Gospel shall answer is, "What shall society do to be saved?" The Gospel has but one answer to that question, but one solvent for this problem. The city must believe in Christ's cross of social and civic self-surrender in service, if it is to be saved. It is for the churches to believe that the Gospel is as applicable to and practicable for society as for souls, for corporate as for individual life, and then as practically to apply its righteousness and redemption to the saving of the city as they have to the salvation of the soul. Can this be done? Is it chimerical to attempt it? Let the achievement of two Christian young women suggest the answer.

Just four years ago they were led to devote themselves to the social and spiritual elevation of one of the neediest and most cosmopolitan districts of the thickly-populated parts of the west side of Chicago. Fifty-seven thousand people constitute their adopted ward. To the east of the center which they chose for their place of residence ten thousand Italians crowd the space to the river. To the south the Germans occupy the main thoroughfares, the Polish and Russian Jews fill the side streets, and a mile southward forty thousand Bohemians constitute the third largest Bohemian city in the world. North and west are blocks of French-Canadian, Irish-American, Scotch, and English population. In the midst of this heterogeneous, disorganized, neglected, and self-neglectful mass of people these two cultivated young college graduates confronted their great work, with only their culture, their Christian purpose, and themselves. Over against them they discovered inexpressibly dirty streets, inadequate school accommodations, bad street-lighting, miserable paving, unpaved alleys, hundreds of frame tenement houses disconnected with the street sewers and many without water supply, unenforced factory legislation giving place to the worst forms of the "sweating system," which held undisputed possession of the health and lives of an army of women and hosts of little children under the legal working age, and two hundred and fifty saloons, or one to every twenty-eight voters. To offset these allied forces of evil, seven churches, two missions, and several Jewish "chevras," all of them small, except one large Roman Catholic church, feebly struggled for little more than their own existence. The public schools, supplemented by the Hebrew Manual Training School, were the only other uplifting agencies and centers of unity.

But very soon the humble home of Christian culture, refinement, simplicity, and good-will became a new social center in the community. As Italian, Jewish, Protestant, and Catholic neighbors responded to the neighborly amenities advanced by the strangers, they found real friends, who not only gave but received friendship on equal terms. The better people of the neighborhood began to rally about these new-found friends, and became allied to each other. The women united in the Women's Club, the Working-Mothers' Day Nursery

and Kindergarten, the Working Girls' "Jane Club," in which nearly fifty of them live as one family, instead of occupying the dreary single rooms or the desolate boarding-houses whence most of them were gathered. The men were organized into the Men's Club, and around them grew the walls of a fine gymnasium and bathing-rooms, public hall, and game-rooms. Men and women joined their efforts to secure home rule, cleaner streets, better lighting, more of their municipal rights, and better sanitary service. And the "Nineteenth Ward Improvement Club" has already earned its title. Together with the Men's Club and with the help of the whole constituency, they have triumphantly achieved their first political success in the election of one of their own members as the reform alderman of the ward.

In the progress of these movements the home and work of these settlers became the center about which a rare and delightful interchange of personal intercourse and service has taken place. The Settlement was obliged to enlarge its borders by the occupancy of the entire house known as the Hull House, from the name of its former owner and occupant, who was known only as the largest real estate holder in the district. Its ample accommodations now provide a more or less permanent residence for fourteen ladies. The men's settlement near by numbers at present seven residents. There is thus a working force of twenty-one self-supporting residents more or less continuously at work on the field. They are supplemented by many friends who volunteer for evening work. More than forty educational classes are held each week in literature, language, art, science, physical culture, and the common branches. A branch of the public library has been established in the adjoining building erected for these educational uses. A choral society of two hundred voices is led by Mr. Tomlins, the best conductor in the city. Space forbids even the naming of the philanthropic enterprises successfully conducted from this busy hive of social industry. The play-ground for the children of the neighborhood should be mentioned as having taken the place of half a block of untenable tenements. The Coffee House not only furnishes an attractive substitute for the saloon, but supplies at very moderate prices wholesome, well-cooked food, which is also served at the noon hour in

some of the large factories in the neighborhood. The co-operative fuel supply saves the poor much expense and suffering.

As a social center, however, the movement is most remarkable. Not only do individual representatives of different nationalities, religions, social theories and classes meet and work together, but bodies of associated people affiliate there, as nowhere else. The labor unions not only seek the intelligent sympathy and fearlessly just counsel of these true and tried friends, but they have rendered the movement invaluable co-operation without which its rapid growth and success could not have been. Two social science clubs each week gather people of the most diverse views for the free discussion of social economics. Before these bodies some of the most distinguished men of the city and the nation appear, and visitors from abroad are beginning to make the Hull House one of the shrines of their American pilgrimage. With the City Missionary church near by the most cordial relations are maintained. Miss Addams, the head and founder of the Settlement, is an active and beloved member of that church. Other residents are attendants and participants in its work. Whatever distinctively religious work can be done in a community so predominantly Jewish and Roman Catholic, may best be undertaken in connection with the neighboring church. To have attempted a Protestant propaganda or rescue mission at the Settlement, would have been to frustrate the purpose to make a common social center for the entire community. There Christianity could be lived out, as it could not be preached, and far more nearly to all the people than in any other way. But now that the Settlement has won the confidence and co-operation of the people of all creeds, the church will gain the larger hearing and constituency through the workers who are identified with both.

If the Settlement movement, in its present form, proves to be only temporary and transitional, it will be of the most inestimably permanent value to society and the church in two particulars. It will emphasize the practicability and efficiency of a type of service imperatively demanded by the conditions of modern city life, and it will incite the churches both to establish this type of social ministry where it has not been

attempted and to reinforce its development where it has obtained a struggling but successful hold upon the church and community. Christian families, groups of workers in Young Men's Christian Association and Brotherhood work will yet be moved more largely to settle the city-centers for Christ's sake. The churches will become, as some of them already are, social settlements themselves, doing week-day service for humanity, sanctifying the secularities of life, being of, by, and for the people. When they do, the city problem will be solved.

While it may not be possible, under present conditions, for the church itself to become the social and civic center of such heterogeneous communities as that which the Hull House is succeeding in unifying, it may create such centers even in such districts. It is clearly practicable, however, in neighborhoods where alien faiths do not so overwhelmingly preponderate, for the local church within its own edifice and by its own effort to unite many more of the people in practical social co-operation with each other and with it, than can be enlisted in exclusively evangelistic work. All such co-operation for the betterment of the locality and its social conditions would not only create a larger constituency for the church, but would give it a vantage-ground whence to apply the Gospel to individual life and agencies through which to reach out after non-church-going people that would be very effectively tributary to the most distinctively spiritual effort.

The establishment of such centers as alone are adequate to gain and hold the city-centers is conditioned upon Christian occupation and coöperation. To possess the promised land here, as elsewhere, we must occupy it personally. An old neighbor of the Hull Home in expressing his grateful wonder at the self-sacrifice of its ministering women, also struck the key to the open secret of their success in exclaiming, "They live here with us." The church has only thus taken real possession of all its fields. Foreign missionary consecration is essential to city evangelization. Until we think as much of the people of our home cities whom we would save, and show it by being willing to live among them, the church cannot possess what she is unwilling to occupy. A people willing for Christ's sake to live where He needs them, is the ultimate solution of the problem of "saving the masses."

Even then, much more now, Christian coöperation will be the condition of success. Until city missions learn to serve their church the best by serving the city and the Kingdom most, the city will be more than a match for the mission. And more, until the churches are willing to coöperate more, not only with each other in spiritual effort, but also with all the social forces that make for righteousness and brotherhood, the city cannot be saved. Are there not many essentially Christian ministries in which the churches can join heart and hand, as organizations, with the established forms of civic power, with the public schools, with institutional agencies both public and private for the relief, reformation, and restoration of the dependent, defective, and delinquent classes, and last but perhaps most necessary of all, with the great and growing industrial and labor organizations? What evils could withstand the practical coöperation of such a civic federation? Without some such alliance, the divided forces which make for righteousness and peace cannot prevail.

If every theological seminary would add to its equipment a social settlement where post-graduates could supplement their class-room studies by study of life in the original, and where undergraduates could occasionally take an object-lesson in the application of Christianity to the social conditions of common life, the church would soon be equipped with a trained leadership for her social ministry to the world. It would supply a new point of view whence to study the Word and prosecute the work. It would train the leaders in methods of pastoral and evangelistic administration whereby the vast social resource and personal power of the church membership could be developed and utilized. And better than all, it would re-inspire the whole church with that divine enthusiasm for humanity which would attest the Gospel to be God's own good news to all mankind even as it attests the Son of Man to be not only more than man, but the very Son of God. Thus again the Kingdom of God comes nigh unto us.

GRAHAM TAYLOR.

MANSFIELD HOUSE UNIVERSITY SETTLEMENT.

The University Settlement idea is a novel application of the teaching of Jesus to present-day needs. As we understand more clearly the teaching of the Master, we are enabled to state it more clearly, and in the University Settlement, as Toynbee and Denison conceived it, is found a fresh expression of what Jesus taught. The larger thought of the mission and message of Christ must work out an expression increasingly large and practical.

Of the four chief Settlements in London, each has worked out the idea on its own lines, according to the needs of the district where it has been established. Yet they all have a large element in common. They emphasize friendship between resident and people; they identify themselves with the social and philanthropic movements around them; they seek to share their thought, their culture, their plans for common good with those among whom they have come to live. But, on the other hand, each of these Settlements has laid the emphasis on some different line of work. Toynbee Hall, which is not an institution, but a center for the activity of volunteer workers, represents the development of the University Settlement idea along the *educational* line. At Oxford House the *social* element has been emphasized, and the House is the center of the club organization of London in many respects. Bermondsey Settlement in the south is *evangelistic* emphatically, while not neglecting the work done in common by all the other Settlements. And Mansfield House, without question, represents the emphasis as laid upon the line of *Christian Socialism*. To describe in some detail the work of this last institution is the purpose of this paper.

The story of the organization and development of the work of Mansfield House is full of interest. The idea took shape in the minds of two or three Oxford men a little over four years since. After leaving Balliol, therefore, Percy Alden spent the Christmas vacation in Canning Town, sent there by Mansfield College to spy out the land. He reported favorably, but noth-

ing was done, for nobody seemed able or willing to go. Other Oxford men, especially Will Reason, had gone down to London and agreed with Alden as to the desirability of starting at once in the favorable field. Still, no man could be found ready to go. And so, as it was the work that appealed especially to Percy Alden, he abandoned his course at Mansfield, went down to Canning Town, and took lodgings in August, 1890. He thus set his hand to a most delicate and difficult pioneer work. The suspicion of the workingmen must be overcome and their confidence gained, and that in the face of the fact that most of the churches were either indifferent or hostile, and that no premises were available for carrying on the work. The first month was spent in looking about, getting hold of the men, and speaking at open-air meetings. In September following, a few classes were started; in October, the Pleasant Sunday Afternoons, and in December, the Sick Benefit Society. The classes had a membership of 150, and the Sick Benefit Society soon included 100 men, while the Pleasant Sunday Afternoons became a success in one month. Thus by the beginning of 1891, the work was fairly begun. The club was opened in October of that year, the hall having been built so that it was ready at the same time. The residence was opened a few months before the club was ready. This, in briefest outline, sketches the growth of Mansfield House.

Mansfield House is directly the outgrowth of a movement the spirit of which is embodied in the watchword, "Back to Christ." Dr. Fairbairn, whose latest work, *The Place of Christ in Modern Theology*, is the fullest exposition of this peculiarly Mansfield College movement, is the president of the Settlement. Its financial supporters are also almost wholly from the ranks of the English Congregationalists. Yet the Settlement is strictly undenominational, although closely connected with the Canning Town Congregational Church in several lines of work.

In each case the growth of these Settlements seems to have been directed very largely by the needs of the district. They have all of them grown up healthily into form conditioned by the nature of the soil into which the seed of the idea has been cast. It is necessary, therefore, first of all, to look at the char-

acter of the life of Canning Town, where the House is located. Thirty years ago the land on which the houses of Canning Town are built was a low-lying marsh, where it was possible to shoot wild fowl (it lies fifteen feet below the Trinity high water mark of the Thames); and it is made up of mile after mile of monotonous streets of yellowish-brown brick houses, the homes of the laborers in the docks, the iron and gas works, and the sugar refineries. Canning Town is east of the River Lea, and hence is outside the municipal jurisdiction of the London Common Council. It is a part of the borough of West Ham, which now has a population of 215,000, as against 129,000 in 1881. Mansfield House itself "is the center around which some 100,000 people live, the majority of whom are suffering from a lack of any real pure interest in life." Public houses abound everywhere; there are few open spaces adapted for innocent and healthful recreation (though the borough is now opening a park close by); and the depressing character of this treeless, flowerless, thronged district is indescribable. Yet, in spite of the casual nature of their work and the hand-to-mouth way in which the people live as a result, they are, on the whole, a sturdy, self-sacrificing, plain-speaking class; and the homogeneity of the population leads Mrs. Barnett, the wife of the Warden of Toynbee Hall, to call it one of the most hopeful districts of London. And when the worst has been said — and that is bad enough to make one sick at heart — there yet remains with me the impression that the people of Canning Town are a worthy, hopeful class; and we found many a brave, thoughtful man down among those docks for whom we brought back something more than a mere passing interest and respect.

Besides the Congregational Church, whose pastor, Rev. F. W. Newland, is a Mansfield man and the Honorary Warden of the Settlement, there is a Women's Settlement, independent in organization, but most closely connected in its work with Mansfield House. Miss Cheetham, the head of the Women's Settlement, is one of the most vigorous and successful of workers, and the aid given mutually by the residents of these two institutions makes the work far more effective than it could otherwise be.

The equipment of Mansfield House is briefly described. It is in keeping with the policy of the Settlement that they

have built no new and costly buildings, but rather have taken that which they found on the spot, and by fertile skill have adapted it to their purpose. This is an object-lesson to the people, teaching them that even things seemingly poor may be made to serve a higher and better purpose. The buildings now in use are four. This does not include the various rooms in the Board Schools which are secured for the educational work. The Club is a double house — one in a long line of monotonously constructed houses on Barking Road — which has been thrown together, and the rooms arranged for club use. In the rear of this is Mansfield Hall, which was built after the Club was organized, and will seat comfortably four hundred. The Residence is in the same block of buildings, and is similarly adapted for the home of eight residents. The work for boys will find a new home this winter in a house which has been leased, and which bears the suggestive name of Walmer Castle. A four-storied corner house nearer the docks is named "The Wave," and is a lodging-house for men.

Barking Road, on which the Club and Residence are located, is a wide and clean-kept street — one of the great arteries along which the life of this section of East London pours. From the Residence the masts and spars of scores of steamers in the great Victoria and Royal Albert Docks can be seen. Directly in front, branching at right angles, Beckton Road, another busy thoroughfare, stretches away. Here at the corner is the favorite place for all the open-air meetings. The street trick-man comes here to reap his harvest of pennies on a Saturday night. Here the Social Democratic Federation brings its portable platform, and holds its regular Sunday morning meeting. Here also the Temperance Committee of the Brotherhood Society, the Salvation Army, and the Committee on the Unemployed gather their audiences; and the wide sidewalks are thronged with a restless, ceaseless crowd from early in the morning until very late into the night. The great pawn-shop opposite, the wide-open public houses a little way down the Road, and the group of men who stand in an ever-changing company before the bulletin boards of the Club, where the "wants" of the "Daily Chronicle" are posted, present at a glance some of the many problems which confront the workers at Mansfield House.

This work is so various and so unique that it is difficult to classify and describe it accurately. But first may be considered the work done in coöperation with other organizations—for it is a commendable feature of the Settlements that they identify themselves with the reformatory and charitable operations of those institutions already at work in their districts. First comes the Charity Organization Society. This has no branch at Canning Town at present, and all the business is transacted at Poplar, about a mile to the south. But of the Poplar Committee one of the residents has been a most active member, and this winter a committee is to be organized at Canning Town, the head of which is to be one of the residents at the Women's Settlement.

The Children's Country Holidays Fund, similar in general scope to the various New York Fresh Air Funds, except that a part of the expense is to be paid by the children, who are thus encouraged to save their pennies during the winter, has a committee which is largely composed of the House residents. The scope of this work can be seen from the fact that during the past summer 365 children were sent into the country for a fortnight's holiday by this committee. The great amount of detail work necessary in this task makes the committee a busy one. A Church of England curate, residents of the House, and of the Women's Settlement worked together. Besides, there is an Old Clothes Store worked with the Women's Settlement, and a Relief Fund worked with the Congregational Church. So it can be seen that the policy of the Warden is broad and kindly.

I will divide the remaining work into three classes, and speak first of the social and educational activity of the House. The center of the social life of the Settlement is the Club. This is neither so large nor so finely equipped as some of those connected with Oxford House, but it reaches a class of men for whom it is designed and necessary with an effectiveness second to none of the workingmen's clubs of London. The membership of the Club is limited to 700, and in the winter there is need of this limit. The admission fee is six-pence, and the weekly payment required is a penny. This admits to all privileges of voting, the use of the game-room, smoking-room, read-

ing-room, and very respectable library, and entitles to all meetings of a literary and musical nature under the Club auspices. Billiards cost four-pence per half-hour for four players to Club members. A temperance bar, where the prices are remarkably low (ginger ale a penny a bottle, or a large cup of tea and a scone for three-pence), is connected with the Club-room. The Club is a rival to the public-house, and forms a center for social contact between the constituents of Mansfield House. In a place where homes are such frightful things as they are in Canning Town, some club is a necessity. The slight fees make this available for all. It is admirably conducted, and the rooms are thronged every night. Closely connected with the Club is an Orchestral Society that plays very well indeed, and gives frequent concerts on Saturday night to counteract the attractions of the "pubs"; a Football Team that has held the championship of the Federation of Workingmen's Clubs; and a large and enthusiastic cycling society called "The Ramblers."

The Youth's Institute is not yet fully on its feet. Walmer Castle was opened on the 12th of October last, and once in regular quarters, the work which was begun under very favorable conditions last year can now be pushed forward. The leader of this will be Mr. Grafton Milne, a Corpus Christi man, and now a member of the education department of the civil service. The Institute is designed to be a stepping-stone to Club membership for boys under eighteen. Something to get a hold on the wild lads of the district is desperately needed, and Mr. Alden's plans are always comprehensive and attractive.

The educational work of the settlement is done by lectures and classes. It is impossible here to show the scope and the results of this work. The classes are well attended; the list of subjects extends from reading and arithmetic to social economics and Latin; the University Extension lectures afford an abundance of interesting and helpful themes.

The second class of work I will designate philanthropic. First comes the Sick Benefit Society. The need of this is apparent as one considers that to be sick in Canning Town means to be out of work, and to be out of work means to starve, unless relief can be had. The people have nothing laid by for a rainy day, unless they have been stimulated to saving through some

such means as this. The rules are simple, and the Society operates successfully.

Another scheme along the same general line is the Loan Society. This is designed to aid those who wish to obtain small loans at a reasonable rate of interest, and can also in weekly payments furnish a small part of the total capital. They are thus a sort of co-operative investment society. I attended one of the meetings; their transactions were done in a thoroughly business-like way, and there was a confident air about it all that was quite significant. This is one of the finest illustrations of brotherhood in business that can be found. The actuating motive here is not interest, profit, and speculation; it is a practical embodiment of that principle of brotherhood which receives constant emphasis at Mansfield House.

The Penny Bank is not unlike the many other similar organizations that are connected now with nearly all the board schools, and do a good work in conserving the small savings of young and old. It is well patronized and very useful.

But the chief and most effective charitable work is done by personal visitation by Mr. Alden himself. Names and cases come pouring in to him, and the amount of pastoral work that he does would startle a country minister. In and out among the dirty streets, into the poor untidy homes, among the sick and the injured, he goes, and the help and courage that he carries with him cannot be estimated. Percy Alden is the embodiment of Christian self-sacrifice and sympathy. This sort of work might be less effective with another to do it, but with him it becomes the open Gospel that many a Canning Town skeptic has read and has not dreamed to doubt.

But Mansfield House has a religious basis and its first work began with a religious meeting, which is still maintained with an attendance of 500, instead of 40, men. I shall, therefore, finally, speak of the religious work of the House.

Every Sunday afternoon there is held, in the Congregational Church, a Pleasant Sunday Afternoon for men, while in Mansfield Hall, near by, the residents of the Women's Settlement are holding a similar service for women. The membership of the former is about 500, and of the latter about 400. This is a gathering of working men, all of whom know the intensity of

the East London struggle for bread, and I can honestly say that I never looked into the face of an audience that gave me such a thrill as did this. It is my sincere conviction that for genuine worth and honesty there is hardly to be found the equal of this gathering of English workmen. They are eager, attentive, sympathetic. The meeting is opened by a selection by the band, made up of several string and wind instruments, together with the church organ. They play well; in fact I found that music must be good to be appreciated in the Mansfield House meetings. Then Alden or the chairman reads a passage of scripture, taking most often some of the words of Christ. This is followed by a brief, fervent prayer, in which the common needs of plain men and the perplexities of the people are brought to the All-Father. Then the men sing. They love the hymns of aspiration and brotherhood. Such stirring verses as Luther's "Ein' feste Burg" they will sing with spirit, or change to the tender strains of Whittier's "We may not climb the heavenly steeps," and sing with fine expression. Then comes the reading of some short poem, another hymn, the address, and dismissal. The topics discussed here are of various sorts,—“Creeds,” “Is Life Worth Living?” “The Brighter Side,” “Lowell,” “The Unemployed.” I believe that this meeting has taught these sturdy artisans, many of whom were actively opposed at one time to all religious teaching, that Jesus came to touch their common lives, that our faith is a thing not of the stars but the streets, that the Bible is not a dead book, that the Christian is not what so many of them call the parson, a “sky-pilot.”

A Happy Sunday Evening for children is also held, and here some 400 of the most neglected children of the district are gathered. The general plan of work follows that of an ordinary Sunday-school, except that all teaching is done from the desk, and the discipline is rigid.

On Sunday evening a unique meeting is held in Mansfield Hall. The working men of Canning Town had come to believe the Christianity was a failure for them, that it did not allow fair discussion, that its teachers were out of touch and sympathy with their lives. To correct this error an informal meeting with addresses on topics of live interest to working men, where a fair and free discussion would be invited and encouraged, was instituted. The topics for discussion are religious, literary, socio-

logical, and sometimes political. The address comes first. Then follow questions, and, if the topic is a live one, the speaker is "heckled" in earnest, for the Canning Town people say what they think and welcome a reply in kind so long as one is honest. There is little opportunity for the facetious man in these meetings. After the questions comes the discussion. Then the genuine genius of Mr. Alden, as a presiding officer, appears. He controls the meeting with a master hand. At the close, either the chairman or someone designated for the purpose gathers up the results of the meeting in a brief summary statement. It is not uncommon to hear spiritualists, agnostics, atheists, and Christians follow each other in spirited debate. And when a university man, in the capacity of chairman, is able to correct the gross errors in statement made by an atheist, which on the street would go unchallenged, or a man of the mental acumen of Will Reason defends Christian truth and confesses himself a follower of Jesus before such an audience as this, a long step has been taken toward the solution of the question of the separation of working men from Christianity. These meetings are often tempestuous, but they are marked by a spirit of candor and dead earnestness that is refreshing to one who contrasts with them the listlessness and conventionalities that mark many of the services of the church. There are very large results also seen from this effort in the bringing of men who have been open opponents of the Gospel into the attitude of its sympathizers and even of open followers.

Another branch of Mansfield House work which I believe can properly be called religious is "The Wave" lodging-house in Victoria Dock Road, near Custom House. Here one can have the use of the great open fire in the common room, a game and reading-room, and a clean and comfortable bed for four-pence. The use of the lavatory is included in this fee, and hot baths may be had for three-pence. A care-taker or watchman is on duty at all hours of the day and night, and the policy is to make this the most comfortable lodging-house in London for the price. On Sunday evening services will be held in the reading-room, and in this way men will, it is hoped, be brought up to the meetings and other privileges of Mansfield House.

There is in connection with the extensive work of this Settlement no feature more striking than the Poor Man's

Friend and Lawyer. This is an original idea of Percy Alden, and its success is something most encouraging. The people of Canning Town are too poor to obtain good legal counsel as a rule, and yet they often stand in great need of it. Cases involving the relation of landlord and tenant, the settlement of estates, the adjustment of damages arising from injuries received through the fault of employers, are constantly cropping up. Then also there is very often in the life of some one, a sense of a grievance or wrong done by another, which is false, and which a word of correct counsel would remove, but which lingers with its sting and bitterness. To meet this the Poor Man's Lawyer sits every Tuesday night at Mansfield House. The work is now so large that two men give their time to it on this evening. One of these is a barrister, the other, a solicitor. To them the poor people come with their troubles of every sort. No fee is asked, only it is required that they shall be too poor to obtain counsel at regular rates. There is scarcely ever a case of attempted imposition. If the applicant is found to have a genuine case, he is referred to the best source for its settlement; a record is kept of all requests for counsel; many letters are written in the name of the Poor Man's Lawyer, which receive a force that they would not otherwise have. All this is done in the spirit of brotherhood and from the Christian standpoint. As a burly docker said to Mr. Alden, "If Christianity means a lawyer who don't charge, then there's summut in it." And a barrister of the Inner Temple who realizes that a fine income and substantial honors are not all in his professional life, but who offers to the poor and oppressed the results of his training and skill, is showing the people of Canning Town what it is to "realize Christ" in a very plain and practical way.

When the residents of Mansfield House "became residents they became citizens." In describing the aim and work of the last organization that I shall mention I will quote the words of Percy Alden: "Since religion enters into every part of a man's life, nothing must be neglected which may contribute to the welfare of the community. This feeling has taken practical shape in the Brotherhood Society, with its motto, 'God and the People,' and its pledge, which all the members take, 'I,, hereby pledge myself to the service of humanity in the spirit of Jesus'—a somewhat vague promise, it may be said; but we

prevent it from being vague by providing the outlet for this humanitarian energy in various committees and forms of service. The committees meet fortnightly, and are as follows: Public Health, Temperance, Visiting, Municipal, School Board, Poor Law or Guardians." For the remedy of evils in building, the checking of causes that threaten the public health, and in general for the purification of the civic conscience, this Society is doing a splendid work. Percy Alden is a member of the Town Council; two residents of the House are members of the School Board. The rooms of Mansfield House are also the headquarters for the various attempts which are being made to secure help for the unemployed. The Settlement counts among its most ardent supporters, Keir Hardie, M.P.

Thus I have attempted to give a brief outline of the work of an institution which is doing much to emphasize brotherhood, to uplift humanity, and to realize the teaching of Christ. The methods employed meet frequent criticism, but a thorough knowledge of the difficulties and problems of the field leads me to trust their effectiveness in the hands of Percy Alden and Will Reason. I believe Mansfield House to be a useful because thoroughly Christian institution. It stands for sobriety, fraternity, and the personal claim to service of the personal Christ, and deserves the interest and the aid of every man who loves his fellow-men and the progress of the Gospel of the Kingdom.

OZORA STEARNS DAVIS.

THE ADVANTAGES OF RESIDENCE AT A UNIVERSITY SETTLEMENT.

Canon Barnett, of Toynbee, has very succinctly said, "A University Settlement is a place." It is the purpose of this paper to enlarge upon that statement with the end in view of making more apparent and attractive to educated young men and women the advantages of a residence at such a place. A university or social Settlement is a place in one stratum of society where a person from another stratum may dwell for a time more or less limited. Particularly it is a home among the poor and ignorant where the trained and cultured may *labor, learn, and love*. Under these heads our subject will be treated.

The University Settlement, — *a place to labor*. Although the new resident begins by making tours among the clubs and committees, his first serious work, generally speaking, is to make himself useful in some one of the multitudinous activities of the Settlement. After consultation with the warden, he is usually left free to choose his own work. If he loves boys, there is the boys' club or youths' institute where at first he can assist the director and later have a department by himself. If his natural bent is toward teaching, there are no end of classes in operation or that can be started at a few days' notice, the range limited only by his attainments — from cooking, mathematics, reading, manual training, to literature or languages. If he is a musician, his skill will be of use at club and house entertainments, or in classes. If he would rather do religious work, the neighboring churches are only too glad to welcome him, and the overworked pastor will joyfully find him a place in Sunday-school, Christian Endeavor Society, or Brotherhood of Andrew and Philip. The lack of trained and consecrated men and women in the slum churches is appalling, and for such an one to come voluntarily to a burdened pastor is a boon beyond measure. The Settlement itself will have some religious classes and services that will need him also. A new resident can always be of great service to the warden as an assistant at call until he is more acquainted with the field.

The training and education of the resident is available for committee work in the men's clubs and societies. The poor are willing to work for themselves, but because of the race for sustenance they lack the time or the ability. They have never learned how to plan and manage. They welcome the resident to their committees and work gladly in company. If on the sick committee, he will have time to visit and comfort, and the other members who are too busy at their daily work to go often, and dislike to go anyway because of awkwardness, will soon learn from him the gentle, simple behavior that makes a visitor so welcome at a sick-bed. More than that, they will learn from the visit to the sick comrade the joy of service for the helpless and will be ennobled by it.

He may find more congenial work on an entertainment committee. His own skill will be available, he will certainly have more experience in planning, a wider acquaintance from which to draw, a better taste as to what is best. He can lead them to wish for the evenings of reading and choice music rather than the smoking concerts and shoddy theatricals. If he has a gift for speaking, the opportunities for really helpful work are continuous. Take part in the "Parliament" and the club business meetings. Lead temperance discussion, labor wrangles, and politics to higher grounds, allay partizanship, foster toleration and truthfulness. These people are often, through ignorance, groping in the dark. They feel and blindly aspire. Put their thoughts into words for them, be hands and mind for them.

Another line of work is co-operation and alliance with organized charities and philanthropies. The great institutions have certain objects, by-laws, and rules, not understanding which the needy fail frequently to receive the benefit available and the institution is hindered from performing its function. Many sick persons suffer in crowded tenements because they were refused admittance to one hospital, not being qualified to receive assistance, and were ignorant of another where they would have been received. One society has funds for one thing, another for another. A resident may be of great service in bringing those in need of aid to the proper source of relief. Charity organization spans the gulf between the helpless and abundance. To be a perfect utility there must be consecrated men at the source

of supply, in the distribution and in assisting the helpless in receiving the aid offered. They can investigate on the ground applications for aid, expose mendicity, advise as to the proper mode of application and as to the advisability of accepting or declining proffered aid, which is at times a puzzling question. The great need of kind and wise hearts at this point cannot be overestimated, and the resident will be of great service. The poor are often jealous and suspicious of offered aid, while those offering are just as often impertinent, cold, formal, and suspicious. Many a miscarriage of charity results from the absence of a known and respected adviser to whom each side can turn. The resident can be this. His education gives him standing with the hospital or organization, while his life among the poor commends him to them. Thus he may work as the local agent of charity organization, hospital, holiday funds, convalescent homes, or as almoner of private funds.

Still another department of labor is in the collection and verification of statistics that are so indispensable in our day of technical works on economics. Note the aid given by residents in the collection of statistics for Charles Booth's epoch-making work on London poverty. The whole value of such statistics depends on their accuracy. There are two great sources of error, incompetent canvassers and dishonest or incomplete replies. The resident's very standing with the poor guarantees him to be a safe canvasser. He can thus make himself immensely useful along lines that yearly grow more important.

As the resident in time becomes a part of the community, he can do his best work by representing the ward or district on school board or council. He may become an overseer of the poor, a trustee for library or park, or do yeoman service on special committees for public health, morals, *et cetera*. He need not fear that his personality will be swallowed up, for educated men are not plenty enough to be overlooked. Thus the lines of labor multiply and the incentive to work will never be lacking.

It is natural for man to work. He only grows who labors. Miss Addams, of the Hull House in Chicago, emphasized, in her admirable paper in the *Forum*, the need of an outlet for the active faculties. This the Settlement gives as does no other

place. In youth and at the universities every gain in knowledge brought an impetus to action. The emotions, joy, sorrow, love, sense of the beautiful, are not an end, but given as an inspiration to action. Resistance is atrophy. Here the innate desire to right wrongs and alleviate suffering can be put into action and the heart grows warmer and the sensibilities keener thereby. ‘

Again, we carry out our desire to do good and with the activity comes further knowledge. By continued residence the problems seem more complicated and the less prepared does one feel to meet them adequately. One stays a little longer, and the problems separate, light dawns here and there, and with growing knowledge comes renewed impulse and strength. To abridge the words of the wise Galilean, “If any man will to do, . . . he shall know.” Conscientious action brings its own rewarding wisdom. The problems of poverty are interwoven in the very texture of society, and he who is to unravel them must be both wise in heart and mind. He is most competent who has broadest life. The university man who has humbled himself to live and labor among the poor is in the way to learn. Moreover, by so doing he has unconsciously exalted himself in their respect and affection which opens the way to learn. This brings us to our second division.

The University Settlement,—*a place to learn.* The resident plunging into the activities of the Settlement finds that some of his beautiful theories will not work. It is a great place for this kind of subtractive education. It leads him to ponder over ways and means. He takes new interest in methods of work and devours books and advice. The problem of how to maintain order in a ragged school becomes of absorbing interest. His experience makes him eager to compare views with others. At the table and after supper he questions the other residents and learns from lips of older and trained workers. The range of experiences that comes to him is bewildering at first, but little by little he grasps truth and grows wiser. He sees that his own work is conditioned by circumstances, and begins to study environment and personality. He sees that methods must be varied not only for young and old, men and women, but also for different people of the same class. He begins to analyze philanthropies and to classify organizations to which his posi-

tion as a resident has insured him an *entree*. He studies to know how one institution differs from another, and finds them all subject to the same moulding influences of environment and personality. By study of the environment of his own activities he begins on a rich field of economic and social data. Questions rise at every turn :— What have unsanitary houses to do with morality? What has casual work to do with shiftlessness and waste? What is the relation of hunger and bestiality? Is intemperance a cause or a result of poverty? What effect does the lack of beauty and pleasure have on character? and so on *ad infinitum*. This leads him to read books on sociology and criminology. Moving among the poor he checks by his own experience the facts and data of writers. Often he collects and tabulates his own observations, draws his own conclusions, and ponders on the principles involved. He re-reads his college books on political economy, and there comes for the first time, perhaps, doubts as to the validity of the "iron laws." He observes the working out of our social system from the side of the wreckage and drift. He sees the effect of hard times, where the real pinch comes, and wonders no longer at occasional outbreaks and disturbances. He sees the culmination of oppressions that leads to the organization of labor, the causes that precede a strike, the sufferings incident to it, and weighs carefully with sympathetic interest the cost and benefits accruing. The application of legislation interests him and he notes where it is weak or burdensome. Especially does he follow the school and poor laws.

Then when he is called to council chamber with education, experience, and sympathy, he is the peer of many an elder. In politics will come, however, the humiliating discovery of the impossibility of applying his wisdom in the face of majority votes made up of hirelings, professional politicians, and bigots. The University Settlement is the perfect training school, nevertheless, for such high service.

It is a social center of earnest, educated men and women to which gather leaders of all social reforms. At the table and at lunch one constantly meets men whose reputation is established. There is discussed all current movements of a political, social, and religious nature. The best minds speak face to face. It is the forum, the Mars Hill of to-day. Each setter forth of strange

doctrine has a hearing before Pleasant Sunday Afternoon Service or Club. He remains to supper, and that is the opportune time for personal contact with master-minds. In this school were trained J. Murry Macdonald, M. P., Cyril Jackson, the Secretary of the Children's Country Holiday Fund, J. A. Spender, author of *The State and Pensions in Old Age*, and many other men of the new order. Here one serves under such rare minds as Canon Barnett, Percy Alden, Will Reason, J. Scott Lidgett, A. F. W. Ingram, P. R. Buchanan, Robert A. Woods, and Miss Addams, and comes in contact with statesmen, philanthropists, scholars, writers, preachers, labor leaders, and socialists of all degrees. Meeting from time to time these leaders of the various forward movements, he learns their motives, ideals, and varying view-points. Underneath all he detects a common earnestness and honesty. If he is wise, he learns to be tolerant, and when he has learned that fairest of human graces he has taken a long stride in the way that leads to truth.

Equally valuable will be his study of human nature. He meets rich or poor on even terms. He has won the respect of the poor among whom he lives and they freely tell him the story of their life-struggle. The history of princes has long ago been written; the history of the church is well under way; but the real history of the world, the history of the common people, has not yet been attempted. It has not been attempted because there has been no man wise and broad enough to bridge the gulf between the classes. Writers of history have had no liking for the travails of the poor. To them, as to culture generally, the glitter and baubles of power and wealth have been too seductive. The age will yet come when the rise and fall of kings will be reckoned but incidents in the vital and mighty evolution of true history. The resident has the rare opportunity of understanding the proletariat. One noble agitator said: "Because you try to understand us and our aims, we thank you." That sympathetic willingness to learn and understand on the one part unlocked the treasuries of aspiration and experience on the other. The Christian scholar is made better by talking honestly with socialist and anarchist. He learns that there are those who read the Sermon on the Mount more literally than he and defend their reading with cogent and

fair reasoning. Of one whom we learned to honor and love last summer, my classmate, Mr. Davis, has written :

"THE DREAMER.

" 'He is a dreamer.' This I heard men say
Of one who in the maze of modern life
Kept calmly on his thoughtful, helpful way,
Serene amidst a city's maddening strife.

" A dreamer? Yes. God pity him who sees
Beyond this prison-house of fret and crime
No fairer land, no brighter destinies,
No loftier vision of a nobler time !

" Since God is God, there needs must come a day
When love shall sway the world instead of greed ;
And thanks to him who, dreaming, leads the way,
Nor thinks of fame, or place, or earthly need."

Before the brave, self-denying, loving activity of such men as J. C. Kenworthy and Bruce Wallace — both communists and Christian anarchists — who believe in the organization of society into communities, who would do away with law that love might reign, and both of whom are Christian ministers, before such I learned to bow in affectionate respect. They have done what the Master said, "Go and sell that thou hast, and give to the poor and come and follow Me." They believe and practice loving one's neighbor as one's self. Friendship and co-labor with such makes one a wiser and better Christian. Among politicians and on the exchange we meet men with o'erweaning ambitions, but among the poor we find hearts

"pregnant with celestial fire ;
Hands that the rod of empire might have swayed,
Or waked to ecstasy the living lyre."

As one's acquaintance with the people becomes more intimate, so that the individual may be distinguished from the "masses," one becomes continually conscious of minds and hearts dwarfed and kept under by straightened circumstances. Thus we learn to value manhood and womanhood not so much by outward accomplishment as by purpose and heart-life. We learn to read wisely and charitably the incomplete lives, the unsuccessful, as the world calls them, and no man knows a heart-

life but he realizes that that soul, sinful as it is, has been beating against its prison bars — and deserves sympathy rather than censure.

The resident has learned by his analysis of remedial agencies the range of work that is being done to solve or ameliorate the problems of poverty. He has learned where each is effective or weak ; he has listened to the wisdom of the leaders and detects truths or frailties ; he has touched humanity and seen defeat and growth. If he has learned thus much, he has done well. He has done better if he has detected the common element of weakness—self, and the common element of strength—love. Love is the triumphant, transforming power that is overcoming the world. It was the great commandment of the Nazarene that superseded all but one — “Thou shalt love thy neighbor as thyself.” Love, love, love was His reiterated cry,—love that self may grow purer, love that society may become more unselfish. This leads us to our third division.

The University Settlement,—*a place to love*. Perfect love is the goal for human development, love is the highway, love is the impulse. He who places himself in the way of such development is most honest with himself. One of the best places for a life of self-denying love, next to one’s own home, is a social settlement. I deprecate the luxury seen in two of the London Settlements, and long to see one carried out as Adderley conceived Stephen Remarx to have done or as Tolstoï lives. The very coming of a university man or woman to a Settlement indicates a love for the brethren—the proof of Christian discipleship. To do one’s best one must come humbly and intent on serving others. If one comes in this spirit, he will receive a full meed of personal blessing. But he comes to a place where he will have full need for all the love, compassion, and forbearance which he can summon. The burden of sorrow and perplexity that will be poured into his ears will give him earnestness of prayer and deep sincerity in his devotions. He will live nearer his Master and know in small measure His grief and heartache for poor, sinning, foolish humanity. Jesus will be his ideal and comfort more and more. Mrs. Besant, in an able defense of the spiritual as against the material, said that as the law of the survival of the fittest was in the evolution of the

material world so was the law of self-denial in the spiritual. In leaving friends, comforts, and ambitions he has made a distinct advance in spiritual growth. He will continue to grow while here, by making use of opportunities to work out his aspirations and ideals. In a good home a boy or girl is taught to be unselfish and good, and yet when school days are over and longings come to put abilities generously at the service of his fellowmen, these high purposes are smothered at once upon his entrance into a competitive business or ambitious profession, with the additional result that spiritual growth is checked. At the Settlement he is expected to give, not receive, and he develops accordingly, because all that is good and generous and kind in his nature has free exercise. In addition, there is the whole atmosphere of the place (unless it runs into dangerous luxury) that tends to ennoble the resident. He is sharing the life in common with his fellows. They have aspirations and hopes, and thus are mutually helpful. The ambitions of life are not sordid, but grand and noble. The grace asked over the common meal, the daily prayers and brotherly confessions all tend to strengthen them by a common bond of sympathy and love.

Into this happy circle come the tired workers from the front of battle, often fighting single-handed in council or school board or trade union. A teacher from her desk, a minister from his isolated parish, a writer from his study, all gather at the fireside of the social settlement for sympathy, comfort, and inspiration. They know too well the strength of the enemy against whom they battle not to appreciate the rest and cheer that is here. The resident in making their call pleasant has gained more than the knowledge which their conversation has given. No man breathes the same air with a leader in a forward movement among men, without being a nobler man.

Well for the resident that he can have this inspiration of self-denial, fellowship with his Master, companionship with earnest hearts, and contact with great minds. Well, indeed! for there is a constant drain on his love and forbearance. To the Settlement come the poor, perplexed, and sinful for assistance, council, and gain, to meet whom he will need all the soul-love he can draw from the great Fountain. The people he meets, the boys, the men, and the tired mothers, are so hungry for love that they forget often their table-manners. It takes real

consecration to help a man who is suspicious, selfish, and sinful; to forgive a man who insults you grievously; to help him after he has deceived you over and over again. All the teachings about non-resistance, turning the cheek, going twain miles, giving the cloak also, must be carried out literally; but in the end love will conquer. There is the obstinacy and stupidity of these poor people who so little understand what is for their best good. One's patience often is sorely tried by the very ones who are most worthy of help, but loving patience wins even these. Their knowledge of the rich and powerful is frightfully distorted. They think them all like their landlord's agent, proud and hard and selfish. They never have experienced good-will from people who are better off in this world's goods, and so they are naturally suspicious of everyone above them, and too often justly. "If love is the creative force of the universe,"—I quote from Miss Addams again—"the principle which binds men together, and by their interdependence on each other makes them human, just so surely is anger the destructive principle of the universe, that which tears down, thrusts men apart, and makes them isolated and brutal." If elegant churches, sumptuously furnished and with rented pews, supply additional ground for this suspicion, by giving no adequate welcome to the poor and degraded, then the church is failing of its purpose, and envy and suspicion and hate must more and more crowd the classes apart. This may be largely softened at the Settlement. Each resident, by living among them a kind and brotherly life, full of good-will for all, may do much to draw humanity together.

The darkest day in the life of the poor is when they feel they have no friends. They value one more than we know; they have so few real friends. The resident may be a friend indeed. Then will their doors be thrown open, and a still more precious service of love can be rendered them. He can listen to their stories; the poor burdened hearts, numb with sorrow and affliction, have perhaps never had a sympathetic listener before. Their lives have been replete with anxiety and bereavement. The sunny days that nearly all have known in the past are almost blotted from memory by the scalding tears of more recent trials. Their stories are too often alike, loss of work, sickness, poverty, drink, sin, shame, degradation. There may

not be much you can do, you can at least love them and sympathize. But generally there is some aid or brightness you can bring into their lives, — invitations to the meetings, encouragement to give up drink, aid in seeking work, getting the sick child to the hospital. Your duty will not be done until you have tried to stay by them until bills are paid, furniture out of pawn, they are warmly clad, and courage has returned. If the resident is a woman, there are, in addition, other aids equally helpful. If the family are in distress, you can give practical aid to a small extent with advantage. They are so used to going without, however, that they will love you if you only listen and sympathize.

There is hardly a man or woman in dire poverty but whose life is made more bitter by some grievance, real or supposed, which rankles month after month. The resident can do such ones the greatest kindness by mediating. Perhaps they think their fellow-tenant has wronged them, or their landlord or employer. A little calm talk and a few questions will often dispel all the trouble; often, again, a conversation with the neighbor, landlord, or employer will show mutual misunderstandings which can be adjusted. The resident can do this often better than a minister or an evangelist, from meeting the parties on even terms. If he succeeds in allaying the grievance, he has earned their lasting gratitude. In times of great affliction, when baby is sick or husband dying, or son or daughter straying in the ways of sin, at such times the affection between resident and neighbor becomes deepest. Then it bears its best fruit. Then is the time when the heart yearns to know more of heaven, and the resident may have the high privilege of telling of a Saviour's love for humanity, and leading them to the throne of grace. One of our best mission workers, Mrs. Whittemore, says that it is not argument or persistent entreaty that wins, but kindness, love, and a simple invitation. Yes, love attracts; anger, selfishness, and hate repel. Drummond says, "It is better not to live than not to love." Love, therefore, and having done all, love!

A University Settlement is a place where this can be done. Unlike many other forms of service, where the worker lives in another part of the city a separate life, and comes to service, or prayer-meeting, or an occasional call, here the resident re-

mains. His influence is persistent, not intermittent; he may labor and love continuously. Unlike a school teacher, his labor is supplemented by fellowship and study; unlike organized charities, he is giving himself—not a substitute of silver and soup.

In an imperfect way I have thus tried to show how the Settlement opens a way where the educated may work out their aspirations. Compared with the gigantic problems before society, compared with many far-reaching solutions offered, the Settlement appears a slight and inadequate agency. So did the mustard seed. But if from it result mutual labor, understanding, and sympathy, there is assured hope for an ultimate solution. The true element of equality, Baboeuf pointed out, "has for its basis two essential conditions—work in common, enjoyment in common." When a trained, loving man or woman will share, on a common level and continuously, their richer lives with the narrow, empty, hard lives of the poor, they are surely following the Master's lead. A University Settlement is a place where they may labor, learn, and love.

DWIGHT GODDARD.

Book Notes.

Das Heiligkeits-Gesetz, Lev. xvii - xxvi. Eine historisch-kritische Untersuchung. Von Bruno Baentsch. Erfurt: Günther, 1893. pp. vii, 153.

The Holiness Code is a subject about which much has been written in an incidental way in the standard introductions to the Old Testament and in treatises on other topics of criticism. Valuable magazine articles have appeared from time to time in Germany on various phases of its relation to the rest of the legislation of the Pentateuch and to other books of the Old Testament. Horst has written an elaborate work on the relation of the Holiness Code to Ezekiel. But until the appearance of Baentsch's treatise there was no complete work on this interesting and important subject. There has long been need of a book which should gather up all the material hitherto scattered through a multitude of treatises, exhibit fully the linguistic characteristics of the document, trace its relation to all the writings of the Old Testament, and determine, if possible, both its relative and its absolute age.

Baentsch has undertaken this task, and the scientific world owes him a debt of gratitude for the thorough way in which he has worked. His book is a mine of information. The long tables of diction and of minute comparison with the Book of the Covenant, Deuteronomy, Ezekiel, etc., represent an enormous amount of labor, and put one in the position to investigate the problem for himself and form his own conclusions as to the meaning of the data. So far as a conscientious gathering of material goes, Baentsch's book is irreproachable.

The conclusions which he draws from the phenomena before him are not so praiseworthy as the way in which he has gathered the phenomena. Like so many German scholars, Baentsch has a genius for minute research, but no ability to organize his material into a consistent whole. The treatise is a rambling, disjointed one, and the author's opinions on any given topic must be searched for in a variety of passages in the book.

His inability to organize his own material makes it impossible for him to appreciate the organic unity of the document which he is discussing. His observation is keen for little differences and peculiar usages of words, but for great unities of plan and spirit he has no

sense. Gæthe's words, "*Wer das Besondere lebendig fasst, erhält zugleich das Allgemeine mit*," are of doubtful truth anywhere, and nowhere more doubtful than in the field of Old Testament criticism. Great critics like Dillmann and Wellhausen have the sense not only for minutiae but also for the unities of literary composition; the epigoni who follow in their footsteps lose themselves in a maze of details and never see anything beyond the verse upon which they are working. Baentsch belongs to this class of critics. Wellhausen, with marvelous acumen, separates the running priestly commentary from the original code in these chapters, but no one appreciates more fully than he the unity of this original legislation. For this Baentsch takes him to task (p. 13). According to him, "One must not forget that the unity of these chapters is, after all, only a unity of redaction, and has arisen from the combination of heterogeneous elements which originally had no relation to one another. Accordingly, one cannot speak of an editor of H in any proper sense of the word. H has had many fathers and the one who brought it into its present form had really only editorial work to do, even if one recognizes that, in the cases under discussion, there is an advance upon a merely mechanical combination and co-ordination. My task is to prove this in detail."

For Baentsch there is nowhere visible in Lev. xvii-xxvi, evidence of genuine literary composition, but only of mechanical combination of laws gathered from all sorts of sources. In xix. 13-17, where the original legislation is untouched and is seen at its very best, Baentsch finds no plan and no unity of conception. The laws here fall into groups of five, closed by the characteristic formula, "I am Yahwé." Each group forms an exhaustive treatment of the topic, giving first a general precept, and then specifying the particular cases under it. The arrangement is logical and beautiful to the last degree, so that one cannot admire enough the skill of the legislator who could at once group his laws in a form in which they could easily be retained in the memory, and, at the same time, omit nothing that was important. But Baentsch discovers that in these verses there is a change of person, both "thou" and "you" being used in the address, and, on the strength of this, he assumes (p. 29) that they are a mosaic from different sources, as if it were possible, by any piecing together of extracts, to attain any such unity of conception and exhaustiveness of treatment as is here exhibited. The same orderly arrangement and fine logical development of thought is to be found in xxi. 1-15. Baentsch himself cannot help being impressed with the fine literary form, and says (p. 38), "We have here before us an organic whole, in which there is an appearance as if one precept were written with reference to the other." But this is only an appearance:

"The author did not conceive this group of laws himself. He found it, or at least individual precepts, already in existence. His work is the combining of the whole. His dependence upon sources shows itself in the frequent, disturbing change of number." This is the only evidence of composition that can be adduced, and Baentsch allows it to outweigh all the evidence of structure and of unity of connection in the product as we now have it.

In xviii. 6-24, which (with the exception of the gloss in 21) falls into four groups of five laws each, treating respectively of purity in relationships of the first degree, of the second degree, through marriage, and in general, Baentsch says that he is able to discover no signs of systematic arrangement; while in the parallel to this legislation, xx. 10-21, where confusion reigns supreme, he finds "the laws are in the best of order."

After this treatment of the smaller groups it is not surprising that he should fail to regard the entire Code as composed at one time. He finds three distinct Hs, H¹ in Lev. xviii-xx, xxiii-xxv, H² in Lev. xxi-xxii, and H³ in Lev. xvii. These underwent independent redactions and were finally combined in their present order toward the end of the Exile. Chapter xxvi is a still later addition made up of clippings from Ezekiel, and finally, in post-exilic times, the priestly redactor worked the Code over and left it as we now have it.

Into the refutation of this hypothesis we cannot go at length. It is sufficient to observe that the severing of xvii from xiii-xx rests on no better ground than the retention of מִשְׁכּוֹ יְהוָה as part of the original law in xvii. 4, but the phrase cannot be original any more than the אֶהְיֶה מוֹעֵד in the same verse, which Baentsch himself rejects. If either had stood in the original draft, the first law would have been the purest tautology with the second law in xvii. 8 f. The independence of xxi-xxii from xviii-xx is not argued from any difference of style, but only from a theory in regard to the priesthood. To carry out his hypothesis Baentsch is compelled to assume that the third redactor transferred phrases of the redactor of xxi-xxii to xviii-xx and phrases of the redactor of xviii-xx to xxi-xxii, so that these chapters have the appearance of having passed through the hands of a single editor. A more artificial theory could not well be devised, and why the third redactor should have wished to deceive the public in this way Baentsch does not attempt to show. All these conjectures are in the face of the remarkable diction which prevails throughout all these chapters and which is not found anywhere else in the Pentateuch. If there were three codes which originated independently of one another, how does it happen that they are so strikingly similar in their language and that they exhibit precisely the same method in treating

of their respective subjects and have the same formal structure? This is a problem which Baentsch does not solve.

As for the relation of the Holiness Code to Ezekiel, Baentsch holds that H¹ is older than Ezekiel and is used by him, while H² and H³ are later than Ezekiel and reflect his linguistic usage. In the first case he has succeeded in proving his point; in the other cases he is no more successful than he is in the attempt to show that the Code is a triple document. [L. B. P.]

The Expositor's Bible. The Psalms, Vol. I, Psalms i-xxxviii. By Alexander Maclaren, D.D. New York: A. C. Armstrong & Son, 1893. pp. 385.

Anything which Dr. Maclaren writes is sure to be interesting and suggestive, and this commentary on the Psalms is not inferior to his previous writings. The preacher who comes to this book in search of fine analyses of thought, striking illustrations, and rich homiletic amplification will not be disappointed. The special student, however, who is looking for exact, critical, historical exegesis will not find it here. This is no failure on the part of Dr. Maclaren, for he disavows all intention of giving a critical commentary. In his preface he says, "A volume which appears in the *Expositor's Bible* should obviously, first of all, be expository. I have tried to conform to that requirement, and have therefore found it necessary to leave questions of date and of authorship all but untouched. They could not be adequately discussed in connection with exposition. I venture to think that the deepest and most precious elements in the Psalms are very slightly affected by the answers to these questions, and that expository treatment of the bulk of the Psalter may be separated from critical, without condemning the former to incompleteness."

It would be interesting to know what Dr. Maclaren understands by "exposition." Ordinarily that is supposed to denote the exhibition of the true meaning of a passage. Exposition is not the finding out of some novel interpretation which is lexically or grammatically possible, nor is it the forcing of our modern ideas or theories upon the written Word; but primarily it is showing what the original writer thought and meant to say. Of course no one denies that we ought not to stop with the mere ascertaining of the primitive signification of a passage, but should go on to apply the truth to our own lives and our own times; but how can we apply the truth until we know what it is, and how can we know what it is until we have examined the passage critically and have ascertained its historical

situation? Unless this is done, we can never be sure that the meaning which we take as the basis of our homiletic treatment, is not a fiction of our own imagination, and that consequently our whole application is worthless as far as scripture authority is concerned. There is no doubt, as Dr. Maclaren says, that many of the Psalms are so general in their teaching that no primary historical application can be discovered in them, and that their religious meaning is unaffected by critical investigation ; but there are others again which are intensely individual and local, and, in the case of these, all exposition is worthless which does not start from the determination of the *historical* meaning. The majority of Dr. Maclaren's fellow-laborers on the *Expositor's Bible* have not thought that exposition could be divorced from criticism. If they had thought so, we should have had some strange results. The liturgical character of the Psalter enables an unhistorical exegesis of it to escape many of the absurdities which an unhistorical exegesis of the prophets would exhibit, but this fact does not justify the method. We have had enough homiletico-didactic commentaries, in which the original meaning of the inspired writer is a matter of no importance, but imaginary meanings and imaginary lessons are the stock in trade.

The critical historical investigation need not be the main feature of a commentary, but it must underlie every good commentary. The critical apparatus may be relegated to notes in fine print at the beginning of the section, or only the general results of the author's study may be given, but some conclusion in regard to the age, authorship, and aim of the psalm as a whole must be reached before a single verse can be expounded intelligently, and, when this conclusion is reached, it should appear in every verse how the historical conception conditions the interpretation of the individual verse.

When men announce that they are going to ignore questions of age and authorship in their exposition, this usually means that they are going to adopt traditional theories of age and authorship. Exposition cannot always float in the air, and when it comes down to earth, if there is no true historical ground determined by critical investigation for it to stand upon, will light upon the ground offered by tradition ; and the exegesis, which was meant to be unaffected by critical conclusions, will be affected by uncritical conclusions. This tendency shows itself very clearly in Dr. Maclaren's treatment. He tacitly assumes Davidic authorship in the case of many psalms in a way that is most astonishing to any one who is familiar with the recent critical literature on this subject, and this assumption, instead of leaving the precious lesson unaffected, absolutely changes the nature of that lesson.

Another tendency of exposition separated from critical research is towards allegorizing Scripture. It could not be expected that a modern writer, living in the midst of the reaction against this method of treating the Bible, should go the lengths of the older commentators. Dr. Maclaren often, as in his exposition of Psalm xvi, distinguishes sharply between the form in which the psalmist expresses his thought and the underlying, abiding spiritual reality; but in other cases, as in Psalm cxlviii, he abandons historical exegesis and indulges in an allegorical interpretation which is worthy of the Alexandrine school. It is always a temptation to the preacher to treat the Bible as if it were simply a magazine of texts to be used as taste or fancy may dictate, but this is a dangerous tendency, and any book which encourages it is just to that extent a dangerous book.

[L. B. P.]

A History of Modern Philosophy from Nicolas of Cusa to the Present Time. By Richard Falckenberg, Professor of Philosophy in the University of Erlangen. First American from the second German Edition. Translated with the Author's Sanction by A. C. Armstrong, Jr., Professor of Philosophy in Wesleyan University. New York: Henry Holt & Co., 1893. pp. xv, 655.

Since the publication of the first edition of this work in 1886, while the author was still *privatdocent* at Jena, it has been a wish often expressed by many, that it might be put within the reach of English-speaking readers. Professor Armstrong is to be thanked for taking advantage of the appearance of the second edition to render it into thoroughly readable and serviceable English, and also for his excellent filling out and re-arrangement of the rather meagre treatment, in the original, of English Philosophy, in Chap. xv.

The author shows soundness of judgment, fairness of temper, and an excellent sense of perspective and proportion. Such a sketch of the comparative characteristics of English, French, and German philosophical thought as appears on pp. 81 ff., is charming literature as well as sound history of philosophy. The translator has justly characterized Falckenberg's personal philosophical position, which is clearly revealed in his inaugural address at Erlangen, as "moderate idealism." The man's philosophical position and personal temper both fit him admirably to be the writer of a history of philosophy, and the book he has written combines most happily the brevity of an outline with enough skillful selection and elaboration of details to save the outline from dullness and barrenness. It is to be commended most heartily.

[A. L. G.]

A History of Philosophy, with Especial Reference to the Formation and Development of its Problems and Conceptions. By Dr. W. Windelband, Professor of Philosophy in the University of Strassburg. Authorized translation by James H. Tufts, Ph.D., Assistant Professor of Philosophy in the University of Chicago. New York and London: Macmillan & Co., 1893. pp. xiii, 659.

In translating this work Professor Tufts has conferred even a greater benefit on English readers than Professor Armstrong in translating Falckenberg's work. The tendency of American philosophical thought has been to a sort of ready-made dogmatism. There has been a liability to underestimate the amount of brave, arduous, and strong thinking which has been devoted to problems which we settle off-hand. The greater part of the philosophical thinking in the world has not made use of the English language. We have been in danger of failing to appreciate both what the problems of philosophy are, and what solutions of these problems have been thought out. It is exactly this which Windelband's work does. He himself says, in his preface, that his "chief purpose has been to understand the *history of problems and conceptions* as a connected and interrelated whole."

There is probably no work of similar compass which will do so much to lead the reader to an apprehension of the great movement of European philosophical thought. The work lacks the charm which is always present in the biography of men, but thoughts live as well as men, and this book has the charm of a biography of thoughts. One sees here the struggles, the complexities, the gropings, as great and conflicting thoughts strive toward their ideals. To one especially interested in the study of modern philosophy the study of Windelband would make an admirable preparation for the reading of Falckenberg.

The translation is unusually well done. The translator has wisely, in many cases, given the original word, as well as the translation. Mechanically, the book is very handsome, and its use of various types helpful and clear. It is at least questionable, however, whether or not too much is not sacrificed to elegance, when a book, sure to be used as a hand-book, is bound with uncut edges.

[A. L. G.]

Christian Worship. Its Principles and Forms. By J. W. Richard, D.D., and Rev. F. V. N. Painter, A.M. Philadelphia: Lutheran Publication Society, 1882. pp. 358.

This is the first book in English that really succeeds in putting the theory and history of public worship into a form fitted for use by the

average reader. In its scope and in its method it is truly a pioneer book, and as such merits a hearty welcome. It will be useful to both ministers and laymen. The fact that it originates in Lutheran circles and is preëminently intended for the discipline of those who use the formularies of the Lutheran worship, does not seriously impair its serviceableness for many others.

The topics treated are, first, a general theoretic Introduction of 25 pages; second, a series of historic chapters on Worship in the Apostolic Church, in the age of Constantine, in the Eastern Church, in the Western Church, and in the Roman Catholic Church,—aggregating over 100 pages; third, a series of chapters on the origin, principles, forms, and administration of Lutheran Worship, amounting to about 125 pages; fourth, three chapters on Worship and its Forms in the Reformed Churches, and on Recent Liturgical Movements and Tendencies, 50 pages; and finally, two supplementary chapters by Professor Valentine, a colleague of Professor Richard at Gettysburg, on The Word and The Ministry, 35 pages. There is also a fairly good index.

Every part of this manual shows faithful, intelligent, and well-directed work. The style is perspicuous, the arrangement in the main orderly, the emphasis judicious, and the tone of presentation and discussion impartial and sympathetic. As a text-book for students in Lutheran seminaries or a treatise for the Lutheran ministry, it is surely in every way admirable. For others, it will be variously useful, according to the theoretic point of view and the practical needs with which they approach it.

For one in search of historical information, for example, there is here provided *in English* a valuable body of liturgies, either in skeleton and substance or in full verbal and rubrical detail. For those prevented from studying from the sources, this has never before been so well done. The influence of Koestlin's *Geschichte des christlichen Gottesdienstes* is evident and profitable in the whole order of presentation. Simplicity is secured by dwelling only on major topics, leaving out a vast multitude of minor ones that would only confuse the reader. The only difficulty is that, in order to make this selection; an occasional dogmatism is almost inevitable. For instance, the so-called "Clementine Liturgy" is given in a way to imply that it was authoritatively enjoined for universal use in the time of Constantine, — which virtually assumes that the problem of the liturgical injunctions of the *Apostolic Constitutions* has been finally solved. The treatment of the manifold liturgical developments in the Western Church, however, with the relation to them of the Roman Liturgy, is singularly comprehensive and useful. The whole section specifically

devoted to the Lutheran movement and usages is likewise excellent. And the brief summary of principles, forms, and tendencies in other Protestant bodies is generous, forcible, and so far as it goes, just. For the general reader, then, the historical parts of the book will be of the greatest utility.

But the more abstract discussions that precede and follow the historical summaries are also highly important. After all, except to those who are bound by ecclesiastical tradition or obligation to accept definite liturgical usages, the most pressing inquiry is not, What has been or is, but, What should have been and be? In saying this we would not seem to ignore the value of the historical data. They are absolutely indispensable to the ascertainment of a right philosophy of the subject. But they are means to a constructive purpose in the present and future. What is furnished by this manual in the way of a *theory* of Public Worship is noble and suggestive. The central idea of worship as "essentially a personal communion with God," with its "two elements, what God brings to us, and what we bring to God," is set forth at the outset with satisfactory emphasis. The intricate relation of this inner experience to such outward exercises as are necessary in Public Worship is treated well, though very briefly, in the Introduction. The supplemental chapters on the Means of Grace and the Office of the Ministry, however, decidedly enlarge this part of the discussion. Without raising a question upon any detail, we would simply express the opinion that a still greater value would have been given to this side of the book by bringing all the theoretical matter together and organizing it into one systematic and articulated statement, through which a few unifying lines of argument should be plainly seen to run. As it is, the presentation is not demonstratively conclusive, both because it does not rest evidently on incontestable grounds and because the development of thought is not justified in all its processes. As we have said before, "the scientific treatise on liturgics" from the evangelical standpoint "is yet to be written."

We forbear making the slightest objection to those minor details which could not satisfy those who are not Lutherans. The book is professedly for Lutherans, and it has a right to be judged accordingly.

[W. S. P.]

The Young Preacher. By Theodore L. Cuyler, D.D. New York: F. H. Revell & Co., 1893. pp. 111.

This book, like another from the same pen on the pastor's work, is brief, pointed, and helpful, especially to those beginning work in the ministry. The chapters are not so much parts of an elaborate

discussion as letters of familiar advice to a younger friend from one who has had a rich experience. There are chapters on Growing, Sermons, Delivery, Health and Habits, Winning Souls, A Working Church, and Personality in Preaching. The book is enriched by personal reminiscences of Dr. Cuyler in his own work and by impressive recollections of others whom he has known. It is of such a size that one can read it at a sitting; and it will repay reading, not so much because he has said anything particularly new or profound, but because of the freshness and warmth of his manner of saying what he has to tell. There is a vitality in such little books when they come from the experiences of successful pastors, not found in the older and more scholarly works of some profounder and more elaborate thinkers.

[A. R. M.]

NEW PUBLICATIONS RECEIVED.

- Bascom, John.* An historical interpretation of philosophy. N. Y., Putnam. pp. xiii, 518. cl. \$2.00.
- Carus, Paul.* Our need of philosophy. Chic., Open Court Pub. Co. pp. 14.
- Carus, Paul.* The religion of science. Chic., Open Court Pub. Co. pp. vi, 102. pa. 25 cents.
- Crutwell, Charles T.* A literary history of early Christianity. N. Y., imported by Scribner. 2 vols. cl. \$6.00.
- Cuyler, Theo. L.* The young preacher. N. Y. and Chic., Revell. pp. iv, 111. cl. 75 cents.
- Falckenberg, R.* History of modern philosophy, trans. by A. C. Armstrong, Jr. N. Y., Henry Holt & Co. 655 p. cl. \$3.50.
- Müller, F. Max.* Three introductory lectures on the science of thought. Chic., Open Court Pub. Co. pp. vi, 113. pa. 25 cents.
- Richard, J. W., and Painter, F. V. N.* Christian worship: its principles and forms. Phila., Lutheran Pub. Soc. pp. vi, 358. cl. \$1.50.
- Thwing, Charles F.* Within college walls. N. Y., Baker & Taylor Co. pp. 184. cl. \$1.00.
- Windelband, W.* History of philosophy, trans. by J. H. Tufts. N. Y., Macmillan. 659 p. cl. \$5.00.

Alumni News.

WESTERN MASSACHUSETTS ASSOCIATION.

The annual meeting of the Alumni Association for Western Massachusetts was held at Cooley's Hotel, Springfield, on Monday, November 6. As usual, there were sessions in the morning and afternoon, with a recess for dinner and social intercourse. Professors Mead and Gillett were heartily received as the representatives of the Seminary, and gladly listened to as they spoke upon the topics for discussion or answered inquiries. Progress in the matter of membership appeared in the fact that five new members were received, while only one was lost by resignation.

It was the thought of the Executive Committee, in preparing for the meeting, to make prominent the work and plans of the various standing committees, in order to emphasize the union between the Seminary and its graduates and the points of possible helpfulness on the part of the latter. Accordingly, ample time was allowed in the morning session for the reports which were presented by the chairmen of the committees as follows: for the Committee on Increase of the Ministry, by F. B. Makepeace, '73; for the Committee on Endowment, by Dr. M. Burnham; and for the Committee on Instruction, by E. H. Knight, '80.

This last report was followed by discussion of the topic, *Present Methods of Instruction in the Seminary*. The discussion was opened by Dr. Lyman Whiting, '42, whose remarks so impressively set forth the necessity of keeping the spiritual part of the training of the ministry in its place of supreme importance that all felt that President Bassett did the most fitting thing when he immediately called upon Dr. Burnham to lead the Association in prayer.

After the recess the discussion was continued by Professor Gillett, who set forth very effectively the present aims in the teaching at the Seminary and showed upon what a broad as well as firm basis the Seminary rests. Professor Mead and others also spoke upon this subject, which proved so attractive that hardly time enough was left for the remaining topic of the day, *How can the churches be brought into a better acquaintance with the Seminary?* This was ably introduced by F. E. Jenkins, '81, with many practical suggestions.

Officers were elected as follows: President, G. R. Hewitt, '86, of West Springfield; vice-president, Dr. Lyman Whiting, '42, of East Charlemont; secretary and treasurer, E. H. Knight, '80, of Springfield; executive committee, these officers with E. P. Butler, '73, of Sunderland, and S. G. Barnes, Ph.D., of Longmeadow.

A recent letter from J. C. STRONG, '46, of South Seattle, Wash., speaks interestingly of the little fraternity of Hartford men in his neighborhood, and of their solicitous and prayerful thought about the Seminary and its progress. He closes thus, "We love our old East Windsor Seminary, and pray that its already world-wide influence may still be felt and increase in all lands in all time to come as Hartford Theological Seminary."

CHARLES HARTWELL, '52, of Foochow, China, sends us a copy of a recent pamphlet of his on *The Nazarite Vow in respect to Food and Drink*, in which he further develops his strong convictions about the Bible wines. He adds these items in a letter: "I do not expect to publish much more in English, but hope to show the Chinese in their language the correct view. It is not pleasant to think of the heathen everywhere being taught that Christ was a moderate drinker. . . . I now have eight out-stations to look after, so that I can only spend a Sabbath at each one in about two months. . . . Cannot you send us some one to help us another year? We need two first-class men with first-class wives as soon as we can get them." Mr. Hartwell has just completed fifty-one years of service in China. He has just resumed his former station at Foochow.

We have a letter from H. M. BRIDGMAN, '60, of Natal, in which, after referring with much interest to the Seminary, he says, "Vast changes are coming over the south and east sides of Africa, and in the interior as far as the lines of the great lakes. . . . It is, Africa for Christ or for Mohammed,—which? The combat deepens every day. There ought to be a lot of able, practical young men preparing for the work. Not that I would exclude the young women,—a vast field is opening before them as managers and teachers. I have been in Africa thirty-four years, and not for a day have I regretted my choice of field."

The work of EDWARD M. PEASE, '60, among the Marshall Islanders is being hindered by the repressive measures of the German Commissioner at Jaluij. The money contributed by the natives for mission work has been taken and a teacher removed from Ujae. The reason assigned by the Kommissar for this action is that his predecessor was not consulted in regard to locating teachers in the islands Aur, Mejij, and Kwojelin. The work among these islanders was never more prosperous and hopeful, but under these restrictions Dr. Pease regards the outlook as very discouraging.

JOHN O. BARROWS, '63, who has been supplying the Road Church at Mystic, was installed pastor November 8.

LEAVITT H. HALLOCK, '66, and WALLACE NUTTING, '89, have been nominated by the Washington State Association as corporate members of the American Board.

The First Church in Middletown, AZEL W. HAZEN, '68, pastor, observed its 225th anniversary November 5. The church was organized eighteen years after the settlement of the town, and was the seventeenth church in Connecticut. It has had five edifices and ten ministers. The total membership has been 2,689; present membership, 484. Dr. Hazen began his labors in 1869, this being his first and only pastorate.

At the autumn meeting of the State Convention of Young People's Societies of Christian Endeavor CLARENCE H. BARBER, '80, of Manchester, was elected president.

HERMAN P. FISHER, '83, prepares weekly notes on the Sunday-school lessons for the Ortonville (Minn.) *Herald-Star*. He is now giving a series of Sunday evening addresses on *The Ethnic Religions*.

The church in Marshalltown, Iowa, under the leadership of CLARENCE R. GALE, '85, is heartily engaged in aggressive work. A "Welcome Committee" systematically and regularly sends out invitations to strangers and friends. The services in the evening are conducted with the idea of making them people's services. The pastor is giving a series of Sunday evening addresses on *Home and Home Influences*.

There have been serious disturbances at Tottori, Japan, the headquarters of GEORGE M. ROWLAND, '86. In a letter of October 2, Mr. Rowland says: "There is now no disturbance of preaching services in the church. One of the leaders of the uproar at the time arrayed himself in prisoner's garb and took to himself the name 'Kangoku Taro' (First of the Prison-birds). Now he professes repentance, is a regular attendant at church, Sabbath-school, and prayer-meeting. Another of the ringleaders, who boasted that he cared nothing about being put in prison, but was 'just waiting to thrash that Rowland,' professes to be penitent and is now investigating the claims of christianity. The preaching-place in a suburb of the city, which was temporarily closed on account of the excitement, is again opened, and the attendance there is better than formerly."

WILLIAM F. STEARNS, '86, Andover, Mass., has accepted a call to the church in Marlboro, and will begin work there immediately.

The church in Glastonbury, Conn., JOHN BARSTOW, '87, pastor, has recently observed its 200th anniversary. The historical address by the pastor contained many interesting facts about the early days. Reference was made to the old custom of summoning the people to worship by the beating of a drum, and to the time when it was the custom to have neither service nor prayer at a funeral.

A Boys' Brigade has been recently organized in connection with the Sunday-school of the church in East Hartford, Conn., SAMUEL A. BARRETT, '87,

pastor. A reading-room and gymnasium have been provided, and the prospect for a good work among the boys is hopeful.

HENRY KINGMAN, '87, missionary of the American Board at Pao-ting-fu, China, is now in this country.

ALLEN HASTINGS and EDWARD F. WHEELER, both of '89, are the editors of *Congregational Life*, a four-paged paper published weekly in St. Louis. It contains the news and notices of the twenty-five churches and missions in the city and county, and has already become a strong tie by which the churches are bound together in their common work.

EDWIN N. HARDY, '90, assistant pastor of Phillips Church, South Boston, has accepted a call to the pastorate of the church in Holliston, Mass. Mr. HARDY has been an ardent advocate and a diligent promoter of the Brotherhood of Andrew and Phillip, of which the first Federal Convention was held in New York, November 2 and 3. In writing of this new and energetic organization, he says: "The organization is now fully and firmly rooted in the Reformed, Congregational, Presbyterian, Methodist, and Lutheran churches. Chapters are found in eighteen States, and there has been a numerical gain of sixty per cent. the past year, the most rapid increase being made in the Congregational churches. There are several hundred chapters organized which have not as yet been chartered. Three hundred and fifty-eight have united with the church as one of the direct results of the Brotherhood movement. More than one hundred are studying for the ministry who received their first impulse in this direction from this organization. Thirty-three reading-rooms have been opened. Mission schools have been started and carried on. Work has been taken up in the jails and prisons. Most of the chapters have either Brotherhood Bible classes or special meetings for men. There is a growing demand for just such an organization. Thousands of inquiries have come in for literature. The Brotherhood is so simple, practical, and spiritual that it has only to be known to be admired. Every church feels the need of something which shall stir up the young men to more enthusiastic and loyal service. This the Brotherhood does, and binds the men to the local church where their service is most needed, and where they can do the most for the extension of the cause of Christ."

At the Berkshire South Conference, held in Great Barrington, Mass., November 14, S. TRACY LIVINGSTON, '91, presented a suggestive paper on *Lessons to be Learned from the Year-Book*.

H. H. SARGAVAKIAN, '93, who is working among the Armenians of Providence, R. I., says that there are 550 young men of that race in the city and its vicinity. For them a preaching service on Sundays is maintained, with an average of about 100; also a Sunday-school, a weekly prayer-meeting, and an English night-school. Mr. Sargavakian speaks gratefully of the cordial interest in his work shown by the city churches generally.

Seminary Annals.

MEMORIAL SKETCH OF MRS. HARRIET PHELPS POND.

Allusion has been made in the RECORD for October to a Scholarship, contributed for the women students at the Seminary by the daughter of the late Mrs. Harriet Phelps Pond. It may interest those who receive the benefit of this gift, and other readers of the RECORD, to learn a few facts in relation to Mrs. Pond.

Harriet Phelps was born in Hartford, in the year 1815, and was the fourth daughter of Anson Greene and Olivia Egleston Phelps. An ancestor, named William Phelps, who came to America in 1630, was appointed with Roger Ludlow and six others as the first commissioners to govern the Connecticut River Colony. The great-great-great-grandfather of Anson G. Phelps, John Woodbridge, came to America in 1639, and married Mercy, daughter of Governor Dudley of Massachusetts. Their son, the Rev. Timothy Woodbridge, was for nearly fifty years pastor of the First Church in Hartford. The Rev. Dr. Walker, in his *History of the First Church of Hartford*, has said of him, "He was one of the principal ministers of the colony appointed 'to found, erect, and govern a college,' which, after one or more changes of residence, became Yale College at New Haven." It is a noticeable fact that among the descendants of John Woodbridge, a righteous succession yet goes on in the furtherance of worthy educational and religious enterprises. To attest this we refer not only to the above Scholarship, but to those munificent gifts, also, by which the Phelps Chapel, the Library at Ansonia, and the Building at Tuskegee, Ala., have been erected, besides numberless benefactions in this and other lands.

In regard to Mrs. Pond's mother, one of the granddaughters has written as follows: "Olivia Egleston was a warm-hearted disciple of Jesus, and a devoted Christian worker, who loved to entertain under her own roof the servants of God, especially missionaries and evangelists; and she entered into all her husband's loving plans for doing good." In referring to an early period of her life, Mrs. Pond herself thus incidentally alludes to those wide hospitalities: "I have the pleasantest recollections of Goodale, Bird, Temple, and many other faithful heralds of the Cross, when guests under our roof."

In the brief account given of Mrs. Pond's father in the *Memorial History of Hartford*, he is entitled "The Philanthropist." It is stated

that he removed from the above place to New York City in the year 1815; and that at his death, which occurred in 1853, he left considerably over half a million dollars for benevolent and philanthropic purposes. The Rev. Dr. Prentiss, at one time his pastor in New York, has given this tribute to his memory: "Mr. Anson G. Phelps was of remarkable strength and force of character, and impressed himself deeply upon all who came within the sphere of his influence; but his strong qualities were set off by those of a gentle and more quiet nature. His domestic affections were extremely beautiful, and may, perhaps, be traced back in no small degree to the influence of his mother, and his ardent love for her." The religious culture and the Christian atmosphere in a most united home-circle, combined to develop and foster in Harriet Phelps the uncommonly lovely and earnest Christian character which was manifest throughout her life.

The influence of her maternal grandmother upon the early years of her life Mrs. Pond has herself narrated: "Grandmother Egleston lived with us until she was eighty-six years old. This was a great privilege to us, for she was an unusually cheerful Christian, and recommended religion to us by her bright example. I remember well as a young child, sleeping in the room with her, and being awakened by hearing her sing in low sweet tones a familiar hymn. 'Grandma, are you singing?' I said, for it always frightened me to be awakened suddenly. 'Yes, dear child,' she answered, 'don't you know, He giveth songs in the night?' They did not call it insomnia in those days, not such people! It was, 'When I awake, I am still with thee.'"

Again, Mrs. Pond writes, "In our house, religion was considered the one thing needful. We were blessed with a truly Christian mother. We were cared for, too, by the church. Our pastor, Mr. Spring, devoted one afternoon each week to instructing the children in divine truth, and hearing them recite the catechism. For the older children he conducted a Bible-class at his own house. Regular family visits were also made by the elders of the church. On such occasions the children were always called in, a passage of scripture was read, a few words of friendly counsel or admonition were uttered, and then followed a prayer, in which *each child was sure to be remembered*. How well I recall those saintly men, with their silver hair, and their kind, loving words to each of us as we came in. Our pastor prayed constantly for the baptized children, which always affected my sister and me. At the communion seasons we stayed through the service, sitting in the gallery. As we looked down upon our parents and friends, we longed to be with them. On Sabbath evenings we repeated the catechism, and then all joined in singing our favorite

hymns. The memory of those evenings is still very precious. In our father's house in Cliff Street, the neighborhood prayer-meetings were often held; and as we children grew up, and were old enough to assist, it was a delight to prepare the room for the meetings. This exerted a good influence upon us; we felt that we were identified, for the time at least, with the people of God, and had part with them in the prayers and praise. Many of our deepest religious impressions were received at these meetings."

At an early age Harriet Phelps united by profession with the Brick Presbyterian Church of New York, of which, at that time, the Rev. Mr. Spring was pastor. A part of her education was received in England; she showed great facility in the study of language, becoming a remarkably fine French scholar. On returning to America, she studied at a school in Pittsfield, Mass., the principal of which was the father of Professor Austin Phelps, of Andover. She was also, for a time, in the Seminary at Hartford, over which Miss Catherine Beecher presided. On May 24, 1836, Harriet Phelps was married to the Hon. Charles F. Pond, who was for many years the president of the Hartford and New Haven Railroad. The fact is recorded in the *Memorial History* already mentioned that the building occupied by the Morgan Street School was erected at the expense of Mr. Pond. After her marriage Mrs. Pond resided in Hartford, and became a communicant at Christ Church; later, she connected herself with the North Church during the pastorate of the Rev. Dr. Bushnell.

Soon after her husband's death, in the year 1867, she returned, with her daughter and one of her sons, to New York. She was there the parishioner of the Rev. Drs. Adams, Tucker, and Parkhurst, at the Madison Square Church. The affluence and luxury by which Mrs. Pond was surrounded did not lead her to forget the sorrow and suffering of the world. Those who came to know her well have gratefully acknowledged the liveliness of sympathy and the alertness of mind with which she was wont to improve each opportunity for doing good. One of these friends recently observed, "I was never with her but she said something I wished to remember. No one ever did me so much good as she." Another friend of Mrs. P.'s has remarked thus: "I was very often at her pleasant home on Thirty-fourth Street, but nearly always some one called while I was there to present a claim upon her time, sympathy, or her ever open purse. But I never saw her patience in the least ruffled; she would respond to each comer with the most kindly consideration, however trying the interruption might be." Truly, "love may be trusted" not only "for the fulfilling of the law," but for all the gentle courtesies of daily life, as well!

On the 24th of April, in the year 1892, this faithful disciple of Jesus, this loving and tenderly beloved wife and mother, entered upon her heavenly rest and reward. Through the gift bestowed in her name upon those who, at this Seminary, are cherishing the high aims of her own useful life, "she being dead, yet speaketh."

[M. F. C.]

THE AMERICAN INTERSEMINARY MISSIONARY ALLIANCE.

The fourteenth annual Convention of the Alliance was held at the United Church, New Haven, Conn., October 26-29. The number of delegates was slightly over one hundred and eighty, twenty-four of whom were from Hartford Seminary. The afternoon of Thursday was spent in the opening exercises and in the rendering of reports from the various Seminaries. These reports were, on the whole, encouraging, that from Hartford especially showing a decided increase in missionary interest among the students. This was followed by a Welcome Reception in the Church of the Redeemer, at which Dr. Phillips and Professor Fisher made short addresses, the President of the Alliance and Mr. Goddard, of Hartford Seminary, spoke briefly, and light refreshments were served. Thursday evening, addresses were given by Professor Stevens, Dr. T. T. Munger, and Bishop Randolph of Virginia. The last, on *Christian Unity*, was most inspiring and set the key-note of the entire Convention.

The Friday morning session was occupied by two papers with the attendant discussion. The first paper, by Christopher Noss, of Lancaster Seminary, on *Missions, the Bond of Unity in the Church*, was excellent. The second paper, by Burton S. Gilman, of Andover Seminary, on *The Problem of the Country Church*, was followed by a lively discussion that was suggestive and helpful. In the afternoon, after a song service, J. H. Kobayashi, of Virginia (P. E.) Theological Seminary, presented an able paper on *The Evangelization of Japan*, at the close of which he answered a considerable number of questions and then yielded to President Kozaki, of the Doshisha. Following this paper, Rev. Robert A. Hume spoke incisively on the problems and demands of the missions in India, and Rev. George H. Hubbard, of Foochow, China, addressed the Convention on the work in his field. Friday evening was devoted to an address by Dr. Andrew J. Gordon on *The Mission of the Spirit in Missions*. This was followed by a short testimony and consecration service led by Dr. Gordon, the theme of which was the presence and power of the Holy Spirit. The impression from the address and meeting was deep and strong.

Saturday morning's devotional exercises were followed by a paper on *Medical Missions*, by E. A. Reed, of Chicago University, which was taken up in discussion. After this, Rev. Charles F. Goss gave one of the most stirring addresses of the Convention on *Grit*. His practical experiences, timely suggestions, and intense earnestness made this address of great value. Saturday afternoon, the devotional exercises were led by Mr. Brewer, of Hartford Seminary. The first paper of the session was on *St. Paul as a Missionary*, by James T. Spangler, of Union Biblical Seminary, in which the characteristics of the missionary work of St. Paul were presented at considerable length. He was followed by Miss Mary E. Remington, who presented in a graphic, enthusiastic manner her very successful city mission work in New Haven. This was one of the unique and suggestive features of the Convention. Miss Remington was roundly cheered as she left the platform. The afternoon session was closed by Robert E. Speer with one of his thrilling addresses. Mr. Speer has the power to move an audience of young men as few speakers can do, and the close of his address marked the height of feeling and enthusiasm in the Convention. Saturday evening, Rev. H. P. Beach, of Springfield, Mass., spoke on *China*, and L. D. Wishard on *The Christian Movement among the Students of Asia*.

Sunday morning, a consecration meeting in Marquand Chapel was conducted by Mr. Wishard, after which the delegates went to various churches, to the missions and the jail, to assist in services. At three in the afternoon the Convention was addressed by President Kozaki, of the Doshisha, Rev. Robert A. Hume, and Rev. H. P. Beach. Sunday evening, Dr. W. S. Rainsford delivered an address on "Ye shall know the truth and the truth shall make you free," which was followed by an impressive farewell meeting.

The Convention was characterized by a deep spiritual interest. Another manifest fact was the desire of the Convention to gain knowledge of the mission fields and the work. There were no enthusiastic appeals for volunteers on the basis of missionary glory; but a thoughtful seeking after information and practical suggestions was evident. The air of the Convention was serious and business-like. A few decisions to volunteer for service were made. A resolution significant of this is the following, which was adopted by the Convention:

Resolved, That we feel the need of a better knowledge of Modern Missions; and, in view of this need,

Resolved, That we recommend that the scientific study of Modern Missions be included in the curricula of our seminaries.

The next Convention will be held with the Seminary at Springfield, Ohio.

[O. S. D.]

THE ROLL OF STUDENTS, as published in the October RECORD, should be amended by the omission of the name of Mr. Gluckler, who was prevented from carrying out his purpose of joining the Middle Class, and by the addition of that of Miss Laura Hulda Wild, of Elizabethtown, N. Y., a graduate of Smith College in 1892, who joins the Junior Class.

THE ELECTIVE-CHOICES were called in during November from all the classes. Of the 63 electives offered, 49 were chosen (*i. e.* 75 per cent.); but, owing to the difficulties of arranging all the classes, only 45 will be given. The schedule for all the work of the year, prescribed and elective, has been arranged in detail.

AT THE FALL MEETING of the Trustees in November there was a good attendance and an excellent spirit. Only routine business was transacted.

THE TOPIC of the Faculty Conference on October 25 was *The Minister and the Sabbath*, and the speakers were Professors Jacobus, Macdonald, and Beardslee.

THE MISSIONARY MEETINGS on November 1 and December 6 were respectively addressed by Rev. James L. Barton, '85, of Harpoot, Asia Minor, on work in his field, and by Rev. Judson Smith, D.D., on behalf of the American Board.

THE PROGRAMMES for the four Rhetoricals thus far held have included the following exercises, which have been carried out with a remarkable average excellence. November 8: Bible-reading, 1 Kings 19, by Mr. Bishop; Analysis of the hymn "It came upon a midnight clear," by Mr. Swartz; Sermon, by Mr. Abé. November 15: Paraphrase of 1 Thes. 2, by Mr. Dunning; Review of Pittenger's *The Interwoven Gospels*, by Mr. Pease; Dispute on *the Advantages and Disadvantages of the Y. P. S. C. E. Pledge*, by Messrs. Bacon and Knight. November 22: Reading of Wordsworth's *Ode to Duty*, by Mr. Ferrin; Exegesis of 2 Cor. 4: 3-4, by Miss Locke; Sermon, by Mr. Beard. December 13: Discussion of *The Advisability of a Creed-Test for Admission to the Church*, by Messrs. Strong, Sumner, Ballou, and Lathrop.

GYMNASIUM PRACTICE was begun November 16 under the direction of Mr. Beard. The preliminary physical examinations by Dr. Howe were exceedingly satisfactory. No additions have been made to the apparatus or bath facilities, and the method of instruction remains practically unchanged.

TWO OPTIONAL CLASSES in German have been organized under the care of Mr. Otto Schlutter, the instructor in German in the High School.

PROFESSOR PRATT has been called upon for the third time to undertake the elective class in elocution in Trinity College, but has been obliged to decline on account of the pressure of his Seminary work.

RECENT PUBLICATIONS on the part of the Hartford Seminary Press include Mr. Maurice Thompson's Carew Lectures last year on *The Ethics of Literary Art*, and a beginning of a series of brief *Devotional Services in Biblical Language*, compiled by Professor Pratt, the numbers thus far issued being on *God the King*, *God our Father*, *The Word of God*, and *The Saviour's Advent* (for Christmas). Although these two publications have not yet been extensively advertized, a gratifying number of orders from all parts of the country have already been received.

THE ANNUAL REGISTER is almost ready for the press, and will be issued about January 1.

THE CAREW LECTURES for the present year are by President E. B. Andrews, LL.D., of Brown University. They will be given on January 9, 16, 17, 23, 24, and 30, 1894. The general subject is *Economics for the Pulpit*, and the several topics are *Wealth and Moral Law—General View*; *The Centralization of Wealth*; *Economic Evils as Aided by Legislation*; *Economic Evils Due to Social Conditions*; *Socialism*; *Weal and Character*.

NO CHANGE in Morning Prayers has given more pleasure to the students than the introduction of an organ prelude now played each morning by Professor Pratt. It is the most fitting manner in which to accomplish the transition from the class-room to the quiet, devotional half-hour of chapel.

TENNIS HAS BEEN vigorously played during the past autumn, the fine weather and the excellent condition of the courts making this the favorite means of exercise for the large majority of the students.

THE MISSION BAND meetings are more fully attended this year than for the past three years. A series of papers are to be read during the year designed to cover concisely the more important mission fields and movements. The first of these was read by Mr. Abé, November 13, on *The Progress of Christianity in Japan*.

THE JUNIOR TRAINING CLASS is a new feature of Hosmer Hall student-life. It is, in general, planned on the same line as the training classes of the Young Men's Christian Association, in which actual cases of inquiry are met as far as possible through the representation of the inquirer by a member of the class. Thus far an infidel, a backslider, a stranger met in a railroad car, and an inquirer at an evangelistic service have been the subjects of treatment and discussion. The Open Hearth and the Fourth Church afford abundant opportunity for students to indulge in personal work, and this class is not designed to supersede but rather prepare for these fields. It seems to be very helpful. Professor Merriam has been at one meeting to offer counsel, and other members of the Faculty are to be invited from time to time. Messrs. Gavit and Kinney are the committee.

THE CHURCH AT STAFFORDVILLE, with which the students of Hartford Seminary have been so closely connected during the past two years, is holding its own bravely in spite of the loss of its leading deacon by death and the removal of several active workers to other towns. Mr. Solandt of Yale Seminary, formerly of the present Senior Class here, is supplying the pulpit. Three united with the church on confession of faith at the last communion.

MR. BACON of the Middle Class has charge of the work at Canton which was begun a year ago last September. The evening congregations especially are marked by the large attendance of young men, and the whole endeavor is in a growing condition.

ONE OF THE MOST satisfactory pieces of student-work in the city is the Nurses' Class at the Hospital. This is a part of the Home Department of the Fourth Church. The class meets on Monday nights, is attended by from eight to twelve nurses, and pursues the International Lessons, taking the lesson of the Sunday previous to the session. Mr. Goddard, '94, taught the class last year, and this year it is under the charge of Mr. Schauffler, '96.

THE RECENT DEATH of Mr. Silas Goodenough of the Junior Class of Yale University, brother of Mr. Goodenough, '96, was felt keenly at Hartford Seminary. The Junior Class here was represented at the funeral service, and at a meeting of the Students' Association held November 21, the following resolution was passed: "Since God in His all-wise providence has seen fit to call from his studies Silas Goodenough, of Yale College, brother of our beloved fellow-student, we, members of the Hartford Theological Seminary, desire to extend to G. F. Goodenough, in this his deep affliction, our heart-felt sympathy, and to commend him to the care of the Holy Spirit, who in this hour of sorrow will bring comfort."

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OUR READERS will scarcely need urging to note the publication in this issue of two powerful lectures on the Economic Problem from the course recently delivered at Hartford Seminary by President Andrews of Brown University. We wish that our space permitted us to give the six lectures entire; we simply add a careful abstract of the other four (see page 163). Dr. Andrews's line of thought is sobering, almost gloomy; but the exigency of the matter makes us prize it as a highly valuable contribution to our knowledge of the actual situation in which society finds itself to-day. The article that follows—on the need of economic principle in religious work—will also be welcomed for its freshness and practicality. In the last department of the magazine is a unique account of the great Arabic collection recently acquired by the Case Memorial Library.

ONE OF THE EXCELLENCIES of the divine government is that good is made to come out of evil, that trial and affliction are not without compensation. This is being demonstrated in this time of economic distress. Profitable lessons are being learned, through trying experiences, by employers, by workmen, by citizens generally. One special gain of this sort merits more notice than has been given it. Thousands of men who want work cannot

find it, and must live on charity or starve. This spectacle forces upon the average man the conviction that something is wrong in the very structure of society. Our industrial system breaks down under the strain to which it is subjected, and imperative attention is thus called to the inherent faults of the system. In this growing knowledge the cause of labor reform has been greatly advanced this winter. If the workingmen on their part only learn another lesson, being plainly taught, that the Church is quickly responsive to their needs and actively sympathetic with their sufferings, the gain from these hard times will be great and permanent for those who are the chief sufferers. May it not be that the laboringmen of to-day must *suffer*, as well as combine and agitate, in order that a more speedy deliverance may come to their children from an unrighteous industrial yoke.

THE SYMPOSIUM, recently published in the *Northwestern Congregationalist*, treating of the relation of the Church to modern social conditions, is suggestive in many ways. To begin with, its utterances are free from the suspicion, attaching to some recent words on similar themes, of being colored by a pessimism largely engendered by personal experiences. Furthermore, it represents a pretty wide geographical and theological distribution,—an obvious advantage. The symposium indicates again that the words conservative and liberal frequently do not fit the same man when used theologically and ecclesiastically. It ought also to be an effectual extinguisher to any whose belated prejudices have led them to reiterate against protestant Christianity the general charge of social old-fogyism. To those who cherish a cataclysmic theory of the development of history, such a group of utterances will seem the prophecy of another great leap forward. To those who consider the ruts of past ecclesiastical procedure to be the permanent pathway of the chariot of the Lord, they must be suggestive only of dynamite. To those who believe that "God fulfils Himself in many ways," but that the law of the progress of the kingdom is organic and not mechanical, and that, therefore, the new will take its form through the re-incorporation of the old, and not through re-building upon its ruins,—to such the common forward look, together with the many-sided appreciation of the present, is universally and hopefully suggestive.

WE WONDER whether students of the literary form and characteristics of the Old Testament are fairly weighing the historic likelihood that the scribes of the times of Chedorlaomer and Abraham, Amenophis IV and Zimridi, Joshua and Adonai-zedek, Sennacherib and Hezekiah, employed *clay tablets* in their writing. We know that such implements were known and used in southern Palestine anterior to the Exodus. May they have been utilized at Sinai? This question suggests at once a historically possible explanation of the dislocations, repetitions, differences, and resemblances in forms, brevity, fragmentariness, etc., of these writings of which we hear so much. We call especial attention to a statement of this view by Henry Hayman, D.D., in the *Independent* for January 25.

IT IS A SIGNIFICANT EVENT that *The Evangelist*, the well-known paper so long under the successful editorial care of Rev. Henry M. Field, D.D., begins the new year with new evidence of vitality and enterprise. The altered form of the page, the increase in size, the extension of departments, the gain in freshness and variety of manner, the zest and good spirit permeating all its matter,—all these are signs of editorial life which must be grateful to its patrons and to all who are interested in the cause of good religious journalism. Our best greetings to Dr. Field, to his associate in the publishing department, and to the staff and constituency of the new *Evangelist*!

ONE OF THE BEST and cleanest of our daily papers recently remarked editorially *à propos* of the Corbett-Mitchell fight in Florida, "There is no more degrading public spectacle than a prize fight. It is disgusting and repulsive simply to think of two men standing up to punch each other into insensibility, perhaps the one to kill the other. The prize fight, whether conducted for record or revenue, is a contemptible performance." Yet the same paper two days earlier announced with extra leads in the most showy place on its first page that whenever and wherever "the great fight" took place it would have the news by special reporter and a private wire, and that the news would not simply be recorded in its pages but displayed on special

bulletins in front of its office. By this means it drew a great crowd of spectators for the latter and doubtless many purchasers for the former. This reminds us of the railroad in Massachusetts that professed to an inquiring committee that its Sunday trains had been put on in response to a great public demand, when it is well known that when the trains were instituted the same railroad had flooded the towns and back country tributary to it with flaming circulars of its "cheap Sunday excursions," and even maintained special drummers, presumably to prevent the great public demand from failing. Creating a demand is not synonymous with yielding to it.

THE WAY to a knowledge of the universal is through the careful study of the particular. This is a corner stone of scientific thought. Experience is the best teacher, because this is the method of experience. The absence of just this particular knowledge which is secured through experience often hampers the effectiveness of the first years of pastoral work. The ideal is easily sketched in the class-room. But the devious road through the real toward the ideal it is hard to map on the blackboard. Here lies the difficulty of instruction in Practical Theology. Professor Merriam seems to have appreciated just this difficulty, and in this, his first full year as professor, he has set before the Junior Class as a special problem for their examination during their seminary course, the study of the religious problem in Hartford. The city presents unusual opportunities for study of this kind. It is large enough to have organized city work, and small enough to exemplify the organization of town parishes. The students are urged to careful study of problems which are presented, and to a thorough knowledge of the means employed for their solution. The students are to learn this not merely by observation, but, so far as possible, by personal experience in work of various kinds. This thorough knowledge of the religious needs and religious activities of one community is made the basis of wider generalizations, the solution of the religious problem in one community being made the experimental basis for its solution in others. It speaks well for both the department and the class that the Juniors have elected this work unanimously.

ECONOMIC EVILS DUE TO SOCIAL CONDITIONS.

THE FOURTH OF THE CAREW LECTURES FOR 1893-1894.*

JANUARY 24, 1894.

This lecture continues the discussion of the faults, wrongs, and dislocations characteristic of the present economic *régime*, but without particular regard to the question whether such infelicities have their immediate source in legislation, in the nature of society, or in men's selfishness and perversity.

I speak first of *gambling*. Of this there are numerous forms, many of them so clearly evil that one need not stop to brand them so. Lotteries, once so common, patronized and promoted by the best people, all now see to be unqualifiedly bad. More toleration is accorded to private gambling at cards, roulette, faro, and the like; yet none would be found, I think, to champion such practices as of other than vicious and baneful tendency. There is also a healthy and widespread inclination to discountenance pool-selling and book-making in their various forms.

The sort of gambling which fails of due condemnation, not being sufficiently understood, is gambling in the form of betting on "futures" in various stocks and commodities. It is, in a word, business gambling. The main reason why people do not see the wrong of this is that in some of its forms it is only in the keenest analysis distinguished from legitimate speculation. It is by those who engage in it always styled "speculation" — a euphemism like that of New York thieves and pick-pockets, who, Mr. Riis says, never speak of having "stolen" a watch or other valuable; they have "won" it. People not gamblers contribute to this confusion and to the prevalence of gambling by stigmatizing all speculation as gambling.

In this they err. There is speculation which is right and proper, advantageous to the entire community. Suppose a real buyer of actual goods wishes the goods to use in his own busi-

* An abstract of the first three and the sixth Lectures will be found on page 163.—*Eds.*

ness, yet, without "rigging" the market in any way, buys them before he needs them, believing that when needed they will have become dearer. That is speculation, but, far from having done any harm, it has demonstrably done general good.

Take another case. The dealer buys *bona fide*, as before, intending to own the goods and to hold them for a rise, although he does not mean to consume them for himself, but to sell them so soon as he can do this with sufficient profit. Here, too, is speculation, but, if the man does nothing to "rig" the market, his act bears no uneconomic or immoral quality whatever. He has robbed no one, hurt no one.

I give you an illustration of this. Just after the war some American cotton speculators, convinced that the article would soon rise, bought a vast amount of cotton which was about to be exported to Europe, and soon sold it to American manufacturers at a snug advance. They got rich, but did good. Our manufacturers bought cotton of them much cheaper than they could have obtained it if they had had to re-import; the planters received more than England was going to pay them; the cost of two freightings across the Atlantic was saved; and the speculative profits remained in this country.

We can see that proper speculation always tends to be advantageous. It acts like a governor to a steam engine, preventing prices from rising so high or falling so low as they otherwise would. Shocks in the market that but for it would be terrible are so distributed by it as to render them least harmful. The effect of absolutely wise speculation would be to annihilate speculation. Honest speculation is, therefore, negatively productive, like the work of judges, army, and police; it is not creative of wealth, but preventive of loss. Gambling manifestly lacks this saving character. It does not steady prices, but the reverse. At best, it but transfers property from pocket to pocket.

There need also be nothing wrong in buying or selling an "option" or a "future," if only real business is in question. To buy out-and-out for future delivery is sometimes a necessity of every great business. You, being a dealer in actual cotton, agree to deliver me 100 bales of the fibre next July 1, and I, actually wishing to purchase, agree to pay you so much a pound. Who can object to such a transaction? But I may not

be sure of needing the cotton, in which case I covenant with you to deliver it for so much in case I desire it, though I need not take it unless I wish. That is an "option," and, provided actual business is at its basis — provided, that is, I am a real manufacturer or jobber, and actually liable to want cotton on July 1, fully intending to acquire this lot if my business is so and so — then the "option," like the simple "future," is no form of gambling, and is not immoral.

Nor do I see any intrinsic or necessary harm in buying or selling "on margin," as it is called, in case all the transactions are *bona fide*. I go to a broker, wishing actually to deal in St. Paul; he actually buys for me some of that stock, though I pay him but in part, viz., his "margin," agreeing to pay him the rest when he sells. If the stock rises, I gain, and may have something left after settling with my broker; if it falls, I lose, the broker recouping himself for his outlay and labor from what the stock brings, plus my margin money, and being careful to sell before it is too late thus to make himself whole.

Still further, if one wishes and intends really to trade, I see no more objection to his selling "short" than I do to his holding for a rise.

What, then, is gambling speculation? It is buying or selling without the power or the disposition to bring about any transfer of real goods at all; it is selling what you do not own, or buying what you do not expect or wish to acquire; it is going through the form of purchase and sale, without any thought of actual goods or actual trade; it is just betting on the future prices of things.

With no purpose to deliver, I buy of you the privilege of delivering you 100 shares of stock or barrels of beef a month hence at a specified price, my belief being that the then price will be less than the one specified. That is a "put." Not wanting any goods, I still buy of you the privilege of receiving some then at a given price — *i. e.*, you agree to deliver them to me. That is a "call." Or I may buy of you the privilege of either delivering to you, or getting from you, the privilege of buying from you or selling to you certain valuables, at a certain price, within such a time. That would be a "spread," a "spread eagle," or a "straddle." Each of these, according to the nature of the case, might be an "option," a "future," or a "privilege."

Any of these operations may be gone through with legitimately. They are all proper if based upon reality. But most-wise they are not so based. They are in the air, having no more to do with the real values specified in them than with the stars. This is why they usually constitute gambling, pure and simple.

No doubt the line between legitimacy and illegitimacy in these affairs may sometimes be well-nigh invisible. I may actually purchase 1,000 barrels of pork, but, not wishing it at once, may get it housed for a time in the seller's warehouse. Before it is touched he may wish to re-purchase it, to which, of course, none can object. Here is no physical transfer of goods. Not a barrel of the commodity has stirred an inch. How does the case differ from transactions which I have denounced as vicious? In this — that there was here an intended and a real legal transfer; there was veritable trading. Both dealers' minds were occupied with tangible goods.

A single case of the kind suggested might offer no proof of the superiority of *bona fide* trade to sham trade in its influence upon the community. Yet it is not hard to see this superiority when one compares a million cases of the one kind with a million cases of the other. In true trade men tend to study markets, to acquaint themselves with the facts of production, exchange, and consumption in the fields which they touch. They, therefore, tend to buy and sell in such ways as to check fluctuations in prices. In sham trade it is not so. If the statement that such make-believe dealers utterly ignore factual markets would be too strong, certain it is that the course of real trade is among the last considerations which they raise. Their business bears no calculable relation to the facts of the economic world. In Chicago, in 1882, three hundred billion dollars' worth of nominal sales occurred, when the whole real produce exchanged was less than \$400,000,000 in value. Such nominal business does not aid in forecasting the course of prices, but goes far to make this impossible. It does not steady prices, but is one of the most potent forces in unsteady-ing them.

I say, therefore, that business gambling, sham speculation, nominal trading which leaves actual values out of view, differs

in no moral particular from gaming at faro, roulette, or bluff. It contributes to a popular gambling mania which causes infinite loss, poverty, and misery; he who engages in it toys with the stability of his character in its most delicate parts; and, further, so far as he gains livelihood or fortune from this source, as many do, his gain is theft, being at the expense of his fellow-men, a taking from society with no return.

The subject of gambling naturally brings up that of *corporations*, for it is very largely, though by no means exclusively, in the stocks and bonds of corporations that business gambling is carried on. I proceed to speak of certain other forms of uneconomic and unjust procedure which arise in connection with corporations.

Among the worst of these is the habit of forming from powerful members of main corporations sub-corporations, and turning over to these all the profits earned by the larger concerns. Several influential directors of a railroad corporation, for instance, may form themselves into a transportation company. The railway earns millions, and people wonder that it is so poor. Its stock yields no dividends and becomes valueless. At last a receiver is appointed, and the bondholders take the property, not seldom to be themselves wrecked in the same way in their turn.

Such a history has been passed through by so many railway properties in this country that it is almost the fashion. Mr. Edward Atkinson loves to boast how cheaply we can transport wheat from the West to the seaboard. The fact is that as a nation we are donating wheat and beef to England on a colossal scale each year. The present owners of railways can afford to transport for these small sums per ton-mile, but their facilities for doing this have cost the country as such a sum for which these minimal freight rates form no adequate return. By sub-incorporation, wrecking, and kindred processes, the first owners have been dispossessed in order that the new owners, paying next to nothing for the properties, may feed England for naught.

Another style of vicious obliquity in this field consists of multiplying the number of shares which represent a corporation's property, so that its face value is out of all proportion to

the real value of the property represented. Corporate property, of course, often really expands in value, so that the stock representing it deserves to be increased. These cases of legitimate expansion suggest and make easier others which are not warranted. Sometimes the purpose of stock-watering is to get the money which the new stock will bring, the public being willing to pay high for it after the plant has had a spurt of specially high earnings, with too little regard for its permanent earning power. Oftener the purpose is to deceive public and employes. Profits as reckoned on stock valuation may be but three or four per cent., when, based on the cost or proper valuation of the plant, they would be treble or quadruple that. The lower rate of profit is always the one published, if any, so that competitors may not multiply, and employes may not clamor for higher wages.

Another iniquity to which corporations at times resort is the freezing out of feeble stockholders by the strong ones. The method is to vote large repairs, making the property all the time more valuable, but dropping dividends. The poorer corporators need income, and sell their stock for what it will bring. The rich ones buy, at low figures, of course. When nearly all is in hand, dividends are declared again, the stock rises, and the plethoric holders sell, if they wish, at a huge advance.

After all, the worst trouble with great corporations is that, in a very true sense, they have no souls. Such a body must needs be administered, at bottom, by a salaried official, whose reward and reputation depend on the dividends won under his management. Such a functionary, to be truly human toward his employes, must be more than human. Every consideration prompts him to save wherever possible. As a lessening of wages is the readiest way to economize on any large scale, so often as he dares, or has any hope of succeeding, he is apt to try that. If taxed with hardness of heart, he says, — and his situation permits him to be quite conscientious in this — I must guard the interests of stockholders, many of whom are widows and orphans, needing the best dividends they can get. I must reduce wages ; at any rate, I cannot raise them.

Meantime the actual employers, the stockholders, know nothing of their help. Employes never see ultimate em-

ployers ; they rarely know who their employers are. They have to do only with the stern man at the office, to whom, too often, they are of no account save as instruments of gain for the concern. That under such circumstance workingmen combine is surely no wonder. The miracle is that their solidarity is not more complete.

In the remainder of this lecture I raise the question how far, if at all, the system of industry going on about us works out justice between man and man. How perfectly is the industrial world an arena of righteousness? Can we trust industrial society, running automatically, as at present it, for the most part, does, to bring to each of the individuals composing it substantial fair play and equity? Ought our effort touching agitators and reformers to be to point them to the right path and to render them wise, or ought they to be squarely snubbed, and, if possible, repressed? I inquire, in fine, whether the God-fearing citizen, who wishes to work righteousness and see it wrought all about him, ought to be satisfied with our existing system, in the main, seeking only casual amendments here and there, or whether he ought to be on the outlook for considerably radical changes in it, and, when it can be clearly seen what alterations of that sort will be for the best, work for the introduction of such?

Not one of the great masters of English economics — Adam Smith, Ricardo, J. S. Mill, Cairnes, Jevons — has ever maintained that a perfectly automatic economic system would be perfectly just. It was reserved for Bastiat to turn automatic economics into a theodicy—to maintain that the free pursuit by each human being of his own welfare, as conceived by him, would result in the highest possible good of the community as a whole.

False as this tenet this, nothing can be more interesting than the reasoning which led to it. Its later devotees have felt called upon to square the economic order advocated by them with moral law, to justify it before the bar of moral reason. Bastiat went so far as to deny the doctrine of rent, because, if true, it would be unjust, breaking in upon his beautiful system of economic harmonies. Our American teachers who pretend to stand up for the economic faith as delivered by Adam Smith

nearly all go beyond him to the position of Bastiat, proclaiming the state of affairs produced by perfect liberty to be the one wherein dwelleth righteousness.

It is necessary to appeal from them to Adam Smith, Ricardo, and Mill. I deny that the *laissez-faire* order is necessarily just or moral, or that it is best calculated to promote either the aggregation or the distribution of wealth. Industrial liberty has been, and still is, a mighty engine of good. The point is to work it, not to worship it; to take it, where we can, as an economic maxim, but not as imperative or sacred law, even in economics, still less in morals.

There is special light in all this upon the most vexing question at present up in economic theory — that of distribution. All our darkness in this field, which is very dense, comes from the assumption that when we have found how economic causes within man and outside, acting independently of society's reason and volition, would distribute wealth if left to themselves, the result ought to be for the best good of all, and so to accord with righteousness. When the outcome is seen not to be of this character, most economists divide into two classes — those who wrest morals to suit their economics, and those who wrest economics to suit their morals. But why assume that automatic distribution must be of a moral cast or bring about the greatest good? It is hard to see why the operation of laws and forces in our nature and the universe, when not guided by reason, should partake of an ethical character any more in the economic realm than in the physical realm. If an earthquake knocks down your house, leaving you so much poorer — perhaps with nothing — you do not express surprise at the unethical character of the physical laws operative in the event. Why should you any more when poverty befalls you by the blind working of an economic law?

It seems to me that in automatic or unregulated economic distribution no ethical principle is to be found. If we unfortunately insist on naming automatic distribution "natural," then the same is to be said of "natural distribution," and we may as well end the quest for harmony between the ethical and the economic. Ungoverned, unguided, mechanical distribution will never issue in justice.

Of course, what agitators say has to be sifted. Poverty is

not necessarily an evil ; it may be deserved. Even if laziness is sometimes constitutional, unless it can be shown that the constitution has derived its perverse bent from social maladjustments, suffering through such laziness may be, sociologically considered, not an evil at all, but of remedial tendency, and, therefore, a good instead.

Nor is it a proper complaint that some are better off than others. They may have wrought or economized better. We feel as by a sort of intuition that gain gotten by the honest, open use of one's own powers, without artificial or accidental advantage of any kind, is earned—that it belongs to the possessor—so that no other has any right to view his possession as a hardship. That the gain has risen through superior native endowment no unprejudiced mind would regard as impairing the title, unless this has worked its victory through craft and cunning. It is only accidental or artificial advantages to which our moral sense objects.

We reach solid ground for complaint in the fact that the products of society's toil are not distributed to individuals according to the causality of individuals in creating these products. This is nearly the same as saying that many men are rich either altogether without economic merit, or wholly out of proportion to their economic merit. By economic merit is meant the quality which attaches to any human action or line of action in virtue of its advantageousness, on the whole and in the long run, to the material weal of the community. It assumes three forms. A man may claim economic merit when and so far as he is a wage-earner in any useful calling ; when and so far as he earns economic profits — *i. e.*, secures profits by efforts and agency of a genuinely economic kind, without trick, theft, monopoly, or any artificial advantage ; and when and so far as he owns capital as distinguished from unproductive wealth. Capital is productive wealth ; hence a holder of capital must be indirectly, at any rate, a wealth-user. Such a functionary is called economically meritorious at this point—not as a final judgment or to beg the question against socialists, but provisionally, for the sake of argument. One could, doubtless, grant that this is a lower form of merit than would be realized were the holder also a worker ; yet in society as at present organized, the mere holder of capital must be regarded

as deserving well. We see this instantly if we suppose owners of capital to consume it instead of retaining it. We waive for the moment the question whether private capital is, on the whole, administered as well, as truly for society's good, as if society owned and administered it all, although the difference is certainly smaller than socialists contend.

These, then — wages-earning, profits-earning, and interest-earning — are the three forms of economic merit ; but it goes almost without saying that wealth comes to many who are not meritorious in any of these ways, and to many others out of all proportion to such merit as they may have.

Through rise and fall in money values, through mere luck, through monopoly, through theft, and through gambling, it comes to pass that, under our present economic practice, one section of society eats, drinks, and is merry, to a greater or less extent, at the expense of the rest.

On the other hand, a great many men are poor without the slightest economic demerit. They are people who do the best they can, and always have done so. They are not dissipated, indolent, thriftless, or prodigal of children, but quite free from these vices, being in every way exemplary citizens and worthy members of the community. Yet they are poor, often very poor, never free from fear of want, doomed for life to the alternative of hard labor or starvation, and as thoroughly cut off from all means of culture proper, as completely precluded from the rational living of life, as were the Helots of old Sparta. Such human beings are to be found in every city of the world. They are less numerous in America than in Europe, but America has them, too. Let him who doubts read Mrs. Helen Campbell's *Prisoners of Poverty*, or, better, go among these poor people, converse with them, and judge for himself.

It has been carefully computed that in representative districts of East London no less than 55 per cent. of the very poor, and fully 68 per cent. of the other poor, are so because of deficiency of employment, while only 4 per cent. of the very poor and none of the other poor are loafers. It is estimated that 53 per cent. of the needy in New York City suffer for work instead of aid, and the willing idlers among these are certainly no more proportionally than in London. According to the Massachusetts Labor Statistics for 1887, almost a third

of the people returned as usually engaged in remunerative toil were unemployed during nearly a third of the census year 1885; the working people of the State, as a whole, averaged to be employed at their main occupations less than eleven months of the year. These results are not far from normal for this country, while for most others they are much too good to be normal. It must be admitted that the extreme division of labor has wrought its curse as well as its blessing. According to the Massachusetts statistics, only about one in eighteen of those deprived of their usual employment turned to another.

But is not the condition of the poor continually improving? Yes and no. Undoubtedly the average wage-worker can earn more pounds of wheat, meat, and coal, and more yards of cloth by twelve hours' work to-day than fifty years ago — probably enough more to make up for the greater unsteadiness of labor now. Mr. Giffen's statistics for England are well known. In the industries figured upon by him, nominal wages, making no allowance for lost time, have advanced since 1820-25 between 10 and 160 per cent. The average may be about 50 per cent. For this country the improvement is at least no less; I doubt if it is greater. Mr. Edward Atkinson's roseate pictures of laborers' progress are familiar to all. The French savant, M. Chevallier, has surveyed, as best he could, the whole industrial world, and is very sure that the laborer's prosperity has advanced everywhere.

I incline to think that materially the workingman is gaining a little, though, when the modern uncertainty of labor is considered, the improvement is comparatively slight. Many representations, as commonly pressed and understood, gravely mislead. Thus when Mr. Goschen, a few years ago, showed that the number of small fortunes and incomes in England was increasing faster than large, faster than fortunes in general, faster than population, he did not touch the really poor at all. He dealt with incomes of \$750 and upwards per year, estates under \$5,000 in value, house rents of \$100 and on, small shareholdings, small insurance policies, and the like. But what is all this to the caravans of poor fellows with starvation incomes, or none at all? Is it not almost mockery to argue hope from a more felicitous distribution of "estates," "rents," "policies," and "shares" in Britain, when English villages, unable to give

employment, are emptying their impoverished sons and daughters into the cities at the rate of 60,000 or 70,000 yearly, only to make their situation, if possible, worse yet ; when the sweating system is forcing men and women to work sometimes for 33 and even 36 consecutive hours to avoid starvation ; and when the hungry hordes of East London poor, but for the Christian work done among them, or for fear of the police, would speedily march to the sack of the West End !

The common statement about wages as increasing faster than income from invested wealth neither has, nor can have, statistical proof, because we have no public, or even private, registry of profits. So, too, the apparent fact that a greater and greater proportion of the nation's product goes year by year as wages does not necessarily imply a rising rate of wages, but may accompany falling wages ; and it will do so if population increases faster than the wages fund. And when wages-statistics are adduced to show improvement, nothing can exceed the recklessness with which they are sometimes made and handled. Wages of superintendence frequently swells the apparent average. Account is rarely taken of shut-downs and slack work, or of those unable to find work at all.

In many respects, indeed, the toiling masses are no whit better off to-day than in England four centuries ago. The late Thorold Rogers, describing the Plantagenet and Tudor age, declares that then "there were none of those extremes of poverty and wealth which have excited the astonishment of philanthropists, and are now exciting the indignation of workmen. . . Of poverty which perishes unheeded, of a willingness to do honest work and a lack of opportunity, there was little or none."

The fact is that, while the poor man has been getting on, he has not retained his old-time closeness to the average weal. Let us take a rubber strap, fasten one end, and extend the other till the length is doubled. If now we note the changes in the relative positions of points between the middle and the fixed extremity, we shall find that each, though further from the end than before, is also further from the middle ; that, besides, the points nearest the end have moved least, those nearest the middle most. Of those between the middle and the free end, all are now further beyond the middle than before, while each has gained the more the remoter it was at first.

Much in this way has society stretched out in the matter of economic welfare. There at the fixed point of dire poverty stand the masses, as they have always stood. Our heaping up of wealth, Pelion upon Ossa, elevates them no iota. Their neighbors have removed from the dead point a little, but the center has gone away from them still more. Those nearer the average at first, and still beneath it, have drifted further from the fixed extreme, but not one among them is so close to the middle as he began. Only when you pass beyond the average do you come to men who have gained upon the average, and these have accomplished this in proportion to the advantage which they had at the start.

While the poor man should be very glad that his toil brings him more and better food, raiment, and shelter than once, the fact that it does so is no sign that his condition is improved in the sense in which this expression is usually understood. Richer supply for one's mere bodily wants does not signify that one is getting forward, or even holding one's own, in humanity's general advance. Let man as a race remove further and further from the condition of brutes, and let me in the meantime keep as near to the average of human weal as ever — that is what I want. So long as I am falling behind the average comfort, welfare, culture, intelligence, and power, it insults my manhood to remind me that my sweat commands per drop a little more bread. "It is written, man shall not live by bread alone." And in this higher life, the only one in respect to which it is really worth while to discuss the question at length, hosts of men in civilized countries are making no progress whatever, but are relatively losing ground.

It is amazing to hear bright thinkers arguing as if poverty were always due to the fault of the people who suffer it, as if there were some providence or natural law which would make it impossible for one man ever to smart for the misdeeds of another. Not seldom the exact reverse occurs. This, in fact, is one of the very worst vices of present industry — that it not seldom visits curses upon men for results which they had not the slightest hand in originating. It is said that profits are justifiable because the employer takes risks — a position entirely just so long as the present system prevails. But it is not the profit-maker alone who is involved in the risks he takes.

His help are bound up with him ; and, if he proves to be rash, while he himself will only have to surrender this or that luxury, they may starve or freeze. When over-production, again, either alone or aided by over-speculation, or by those changes in the value of money referred to in the last lecture, has evoked a commercial crisis, the poor, who have had nothing whatever to do with causing it, are the chief sufferers.

How slight is even the economic betterment usually alleged, compared with what, from foreknowledge of the character of the age, one would have been justified in anticipating! Such progress in all the industrial arts, such cheapening of wares, such opening of new continents in North and South America, and in Africa and Australia, the richest in bread-yield and beef-yield of any beneath the sun, should, it would seem, have annihilated poverty. Yet the amelioration is only well perceptible for wage-workers as a class, and for the unskilled it is hardly this. Still less can any general law of economic progress, covering the centuries, be established. On the contrary, the passing of this age of industrial advance and of world-wide land utilization, with so slight gain in the ordinary comforts of life on the part of the laboring man, goes far to preclude all hope of great improvement for him under present economic conditions.

We began this lecture by analyzing the iniquity of business gambling. That led us to consider corporations, and the numerous ways in which men are wronged through their operations. Enlarging our view, we then surveyed the general question how far equity results from the working of the economic system as now guided and inspired. This study has led to the conclusion that society must yet develop a good way, evolve new regulations and methods, or somehow receive new inspiration and guidance, before ours will be an earth wherein righteousness shall dwell.

I conclude with three remarks :

1. The evils contemplated are none the less evils, even if no way of overcoming them should ever be discovered.
2. Few of the wrongs brought to light involve personal guilt or sin on any one's part. They mainly consist of social maladjustments, for which no one in particular is responsible,

and which are to be removed, if at all, by general social effort.

3. The outlook may be less dark than it now seems. Sociology is a new and callow science. Let the hard study which the last two generations have bestowed on Physical Science be applied for the next two generations to Social Science, and the result may be, if not heaven, at least a tolerable earth.

E. BENJAMIN ANDREWS.

SOCIALISM.

THE FIFTH OF THE CAREW LECTURES FOR 1893-1894.

JANUARY 24, 1894.

For the wrongs and distresses remarked upon in the preceding lectures a remedy is announced that many regard sure, easy, and final. It is Socialism. Socialism has, now-a-days, too many, too honest, and too thoughtful devotees to be ignored. It is old enough, too, to demand a measure of regard on the score of age. It is stronger at this moment than ever before, and is rapidly growing. Conservative teachers and students are, indeed, forced to scan the claims of this loud pretender, because of his energetic and successful propaganda among the masses. Hardly a northern State is without its socialist press. Marx is translated and widely read, his foremost theses serving as texts on a thousand socialist platforms every Sunday. Besides, however the subject may repel us, if we only study it with candor and thoroughness, it cannot but instruct us as well.

Socialism is a hard term to define, so protean is the thing which it names, so loose the speech of writers. In a sense, every man is a socialist who believes that the automatic way of distributing the rewards of industry inevitably works injustice, and that therefore righteousness in distribution lies along some other path. But this definition includes, among others, communists, who wish enjoyment and possession in common as well as production in common, and also anarchists, whose favorite idea is that government, as distinguished from administration, can be and ought to be abolished. From both these groups proper socialists justly demand to be kept apart. As opposed to the communist, the real socialist does not expect or desire complete leveling in social place or in economic condition. As contrasted with the anarchist, he believes in continuing some form of real political power.

Although socialist ideas have agitated every civilized century, Socialism as we know it to-day arrived only with Karl Marx (1818-1883) and Karl Rodbertus (1805-1875), two Ger-

man thinkers whose reasonings have stirred the economic world. Their views are at bottom much alike, yet not exactly. One mastering Rodbertus masters Marx ; but you may grasp and refute Marx, leaving many of Rodbertus's positions unshaken and unappreciated. Rodbertus has presented Socialism in by far its most engaging and persuasive form, free, in his intention at any rate, from nearly all those extravagant and offensive traits which disfigure other expositions. But Marx is the more severely logical, the more uncompromising, and far the more popular among such as would welcome almost any radical change in the existing order of things.

Marx's and Rodbertus's form of Socialism, with which I shall mainly deal—classical Socialism, that is—is the form which arouses the most enthusiasm on the part of theorists. Marx's writings are its scriptures. It is at the basis of all the socialist strivings on the European continent, and also in America. Being the standard quality of the thing, I pay it the most attention.

In England, however, has developed, within recent years, a milder form of Socialism, less theoretical, less thorough, which has attracted to itself a very large number of sincere and temperate adherents, men who are not cranks at all. I refer to the Socialism of the Fabian Society. Stringent Socialism believes, first, that the economic condition of a State determines absolutely its intellectual, moral, social, and religious development ; second, that automatic industry inevitably begets an iniquitous surplus value, which laborers create but their employers enjoy ; and third, that all productive operations and property, without exception, should be in the hands of the State. The Fabians, on the contrary, deny every one of these propositions. They are not of opinion that the economic state of a people is the sole determinant of its entire weal ; they do not believe in Marx's doctrine of an inevitable surplus value in private industry ; and they do not insist that all productive processes without exception shall be taken over from private into public control. At the end of the lecture, I shall have something further to say about this type of Socialism. Meantime let us try to understand Socialism proper.

Not a few pretty well read people, when Socialism is mentioned, call to mind Babœuf with his bedlam, Fourier with his phalansteries, or at least Louis Blanc and his public factories :

construing the system through conceptions of rigid force, tyranny, or military discipline. Others know Socialism to be a contemporary phenomenon, yet conceive Lassalle, Bebel, Liebknecht or the Zürich "*Social-demokrat*" to be its sole or best representative. Were any such mistaken notion correct, the system would be unworthy of serious thought. Personal liberty and the opportunity for untrammelled individual development are the best products of civilization. Any proposition toward social change which jeopardizes these will, and deservedly, sink of its own weight, however much promise of mere animal comfort it may have to recommend it. On this, Rodbertus and Marx would speak as strongly as Professor Sumner.

Both strenuously insist that their system would permit every man to choose his calling as freely as now; to follow his peculiar bent, his preferred beliefs, religious and other; to save up titles to wealth for his support in old age, or to bequeath to those closely related to him; to buy books and works of art; to do deeds of charity; to travel abroad. They maintain, indeed, that while the present method of industry only permits these sweet liberties to a select few, theirs would throw them open to all who were diligent and thrifty. Whether or not they herein judge their theory justly, we shall see later.

Rodbertus, although he misplaces and mis-expounds intellectual labor, does not ignore it, as nearly all the other socialists persistently do. He is fully aware that an army of laborers needs its officers as well as an army of soldiers, and that in both cases the so indispensable exertion of brain power must be duly rewarded.*

All the socialists make much of the state, the public power, having authority over every citizen.

It is here that anarchists and socialists divide. The strictly economic tenets of the two parties are identical. Both restrict the legitimate range of private property to that wealth which, like food, clothing, houses, books, and similar personal belongings, has no other destination but to be consumed, making it the business of society in general to administer both the great instrumentalities of production, land and capital. They agree in repudiating as an accursed thing the entire *laissez-faire* belief. The system of free competition, both say, never brings with it fair competition, but is instead a ruthless war of strong

* On Rodbertus's Socialism, see an article in the *Journal of Polit. Econ.*, Vol. I, No. 1.

with weak. It is wasteful, they further affirm, through lack of coördination in industry and thorough failure neatly to adjust supply and demand; and it continually lets vast amounts of land and capital lie idle, because this is cheaper for the owners, murderous as it is for society.

And the two philosophies are at one in assuming that the public conduct of productive industry would remedy these evils. The thought is that an indefinitely more copious production would thus result, making it safe heavily to bond the country, if necessary, to pay off present proprietors. The improvement is expected to come in part from a more perfect organization of industry, saving waste of labor and of capital, but mainly from the fresh hope and courage which would inspire the laboring masses. All willing to work might have work. Thirst for inordinate wealth would cease. Every hour's toil would be paid for at its true worth, no deduction being made to pamper the lazy capitalist in his useless life. Through a system of labor-time-money, each commodity or service would be purchasable at its precise cost in labor. Society would no longer be robbed by gambling in stocks or produce, or industry palsied by fluctuations in the value of money. Commercial crises would be unknown, while, corporations being no longer possible, their threat to just government, along with the frauds of their managers, would have passed away for ever.

Rodbertus was, I think, the first to point out, what now nearly every student of the subject admits, that the existing order of economic society inevitably encounters commercial panics at frequent intervals. A period of prosperous production has place, wages are good, and products of all sorts are multiplied. By and by, wares do not sell well, and the manufacturers wonder. The explanation is perfectly simple. The hand-workers, naturally constituting the great mass of the consumers, cannot continue to purchase freely because the inequitable distribution which the present system involves is continually lessening their share of the total social product. Want is thus prevented from becoming effective demand. The crisis is a rough method of redressing the unequal distribution, by getting goods into the hands of the poor at less than cost. When, at excruciating pain to all, this process has been achieved, the wheels of industry start anew, only, however, to become clogged again in due time, by the same causes as before.

Other crying vices of economic life as now regulated, the socialists, like other people, clearly see,— riches without merit, poverty without demerit, men forced to serve men, cross purposes in production, inducing infinite waste and injustice, idle wealth that might be aiding industry but is not, fraud in trade and manufacture, and the tyranny and menace of corporate power.

Socialism proposes a regimen for the correction of this terrible depravity in our economic relations. Its ideas are few and simple, but sweeping. Practically they reduce to two.

One is that the state shall own and administer, as the sole and universal *entrepreneur*, both the essential helps to human production, viz., land and capital proper. The last, capital proper, means all wealth whose sole destiny is to increase wealth, such as mills, machinery and tools, means of transportation, warehouses, stores, and the like. On the other hand, wealth destined for personal use, as clothing, books, works of art, horses, carriages, and probably dwellings, though produced by the state, could be purchased and be subject to private ownership. Of such things every citizen would be free to possess all that his industry and thrift would bring him, and to make use of it as he pleased, without let or hindrance from any one.

The other proposition is, that all labor of every kind is to be paid for in labor-time-money, or certificates of labor, and the prices of all things fixed and stated in terms and denominations of the same medium.

In issuing these certificates to pay labor, the hour or day of ordinary, unskilled labor is to be taken as the unit, and all forms of skilled labor to be reduced to a common denominator with this, by accurately ascertaining the time and cost required to master those higher forms. Thus, while the street-sweeper or the shoveler would get a unit of the time-money for his day's work, the journeyman watchmaker would get, perhaps, four for his, the master watchmaker seven or eight, and so on. All money and all wages or salaries is to consist of tickets representing so many hours or days of simple labor.

To correspond with this, each product of labor is to be stamped, by means of similar tickets, with the number of hours spent in its production, the skilled labor, if any, being reduced to its equivalent amount of simple labor.

Suppose the whole community-day's work to embrace nine million individual-day's works of six hours each, unequal quality and intensity being reduced to simple labor time. Then the whole daily product will be equivalent to six community-hours of work, or to fifty-four million individual-hours of work. If the daily demand for public purposes averaged one-third of the product of a community-day's work, a very liberal estimate, there would remain as goods to be consumed each day by individuals, the equivalent in cost of four community, or thirty-six million individual, labor hours.

Provided the kinds and groups of goods composing the part of the national product consumable by individuals could be made, through precise statistics and practical equalization from the public reserves, to correspond exactly to the kinds and groups of individual demands, then one could calculate exactly what part or multiple of a single average day's work each portion of every kind of goods ought to exchange for, so as to attach the proper label. A man's orders upon the various forms of goods desired and accessible could cover at least two-thirds of the product of his normal day's work of six hours. In fact, products left behind by deceased people, with gifts from the public-spirited, would probably cover so much of the public need that each citizen could, as a rule, consume nearly all that he created.

You work. Your pay consists in an amount of labor-time tickets precisely answering to the number of hours you have wrought, reduced to the simple labor hour scale. Wishing to purchase, you are given, at any of the state's bazaars, wares whose cost in labor-time, as stamped on them, precisely equals the labor-time which it took you to earn the tickets given in payment. "To every man according as his work shall be."

See what, according to socialists' expectation, follows from the realization of these two ideas,—state industry and labor-time-money.

1. Crises come no more. There is just enough production in each line to answer the demand, as revealed by careful statistics; while, since workers get their full share of the profits, want in every case becomes effective demand, so that no stock is left over. No shops or machinery rot unused. The New York Central Railway no longer hauls San Francisco freight from

Rochester, first to New York, and then straight back through Rochester again. Fatal competition of railway with railway and of shop with shop is abolished for ever.

2. Every one who will work has work, and at an absolutely fair and equitable wage, out of which nothing is kept back to pamper any one in idleness ; yet no one in order to secure work has to duck or subject himself to his fellow-man.

3. Corporations exist no longer, since there is no place or business for them, the state producing everything which anyone can ask. Also, corporations gone, stocks, the stock market and the whole blood-sucking activity attaching thereto, is entirely banished. Business gambling in all its forms is made impossible.

4. Money, as known to history, has given way to a substitute far its superior. Its fluctuations in value, with the silent blight they used to shed abroad, no longer afflict. Gold and silver may all be used in the arts. If their cheapness disgusts people with them, far less will be produced, and so much toil will be set free for things more useful.

5. The full benefit of monopolies and of production on a gigantic scale will be realized, and will contribute, not to feed and foster a small band of *bourgeoisie* barons, but to enrich and exalt to a rational life the entire community of us now in vain struggling to rise.

We have thus set forth the socialist's diagnosis of society's economic disease, and his proposal for a cure. Both have been described fairly, and indeed sympathetically rather than the reverse. How far, now, can we agree with the teachings that we have been examining?

Most of us would probably go a good way toward acquiescence in this account of men's economic distress. Altogether valuable as well as grave is the truth the socialist tells us in that regard. But when he proposes for the cure that thoroughgoing scheme of state undertakings, we make a long pause. Many pause and do no more ; or, if they speak, it is only to curse and swear. That is not right. Wise are the words of Schæffle : " You have not refuted a practical thought when you have sketched no plan whatever by which it might conceivably be carried out, or even drawn a caricature of such. Fairly to judge ideas of this sort, having a practical aim, you must set to work

by supposing the most reasonable scheme for their execution which you can think of."

Public ownership of land and capital is of course quite conceivable. Already, here as in every other civilized country, the state is the greatest single owner of both capital and land, and the most extensive single employer of labor. If necessary, it may extend its economic sphere.

But such state contractorship would avail nothing of consequence apart from the institution of labor-time money and labels to fix wages by desert and the prices of things by their cost ; and about this scheme a thousand insurmountable difficulties gather.

Communism can be instituted and carried on without any such device as this, which, probably, is a leading reason why Communism tends almost everywhere to supplant scientific Socialism. When both were alive, Marx had the victory over Bakunin, who then captained the Communist hosts ; but now, I believe, Bakuninists grow more rapidly than Marxists. Mr. Bellamy's book *Looking Backward* is communist, not socialist. His policy is to divide the yearly product between the men, women, and children over a certain age, making up society, quite regardless of their respective efforts and contributions in production. That is a most easy programme. Such as think that it can be made to work with present or even prospective human nature, are enthusiastic for its introduction. But the genuine socialist does not, any more than the rest of us, wish an equal division of unequal earnings, and he is, therefore, obliged to devise some sort of a calculus by which social co-operation may be carried out, with its admitted and tremendous advantages, and yet every producer receive a reward proportioned to his share in the production, neither cheating any nor being cheated by any.

The Fabians, and most socialists in this country, have not, I am sure, sufficiently considered this difficulty. The system would, no doubt, have to be dubbed Socialism were we merely to constitute the state our universal landlord and business manager, making no effort to regulate the rewards of different classes of laborers or to fix the prices of products. But every one must see that if this alone is done, competition of man with man remains almost as now, while fluctuations in

money, the same as now, will continue a source of the rankest injustice. If nothing more radical than that is involved in Socialism, the cause is not worth agitation.

The great socialists have, therefore, been bent on a plan for exactly determining costs of things and rewards of services; and, as I have said, any such scheme is beset with a thousand difficulties.

I do not count as chief among these the problem of reducing the different forms of activity usually recognized as labor, to hours of common labor, because, the system being once launched, any kind of ordinary toil at first estimated too low would be deserted, as any appraised too high would be sought by crowds and overdone.

Another step, however, brings us to utter perplexity. While labor is the main cause of value, there are various con-causes, so that the amount of labor in a commodity is almost never, and never with certainty, a measure of its value. Further, even were labor a perfect gauge of value in every case, it is impossible to estimate, with any accuracy, the amount of labor stored up in any given article. You cannot find out how much labor is represented in a thing, and if you could, that labor would not with any exactness exhibit its value. These facts make the socialist's scheme quite unworkable; or at least so complex and hard of application, as to render fatuous all hope from it of greater equity in distribution than now exists.

The labor of public officers, of teachers, and of men engaged in useful scientific pursuits, enters into every manufactured commodity, but intangibly and very unequally. Still, if you wish to allow for it, to increase the price of a brick, say, to help liquidate the chief justice's salary, there is no other way than to lump his salary with all expenses of that order, and to distribute the resultant sum over bricks and other products according to their cost apart from these peculiar general expenses. Such distribution could not be effected with more than the roughest approach to fairness.

This is perhaps why Rodbertus does not pretend to reckon governmental expenses and the like, or even salaries for superintendence or the remuneration of any form of intellectual work, into the cost of producing wares, and why he identifies labor with material labor. But he does not thus evade the difficulty,

since he is forced to institute a system of taxation to meet those general outlays, and the assessment of the tax would involve the very same inequity as the distribution of the cost just referred to.

Again, the labor of a painter or sculptor, of an architect, of an orator, of a singer, of a skilled physician or surgeon, is material labor — labor, therefore, in Rodbertus's sense ; but how can such kinds of exertion be reduced to a time scale ? Who, for instance, will undertake to measure in hours of simple labor, one hour's work of that great contemporary surgeon who has performed ovariectomy one hundred and twenty-five times in succession without the loss of a life ?

Again, suppose that a laborer has been receiving for a given amount of work ten hours of labor-time money, but that after some months the numbers crowding into his trade make it clear that nine hours was his proper wage. He is accordingly cut down to nine hours. Is the state at the same time to lower the labor price of that product ten per cent., that is, from ten hours to nine ? Manifestly not, for that were to throw away what was unsold at the time of the reduction. The price would have to be reduced gradually from ten hours to nine ; but every one who has purchased before that figure is reached, will have been, by socialist principles, cheated, having been forced to pay for his ware more than its labor-cost. The same occurs if a ware has been costing a hundred hours of labor time, and a new machine is invented which reduces this number to fifty. The price must be lowered gradually or the old stock will be wasted.

Again, there are certain desirable goods which cannot be placed in the market every day in quantities just sufficient to supply all who want them. Potatoes may rot between two harvests. In agriculture, no art will ever be able to equate supply and demand exactly. During the snow blockade of March, 1888, milk sold in New York City one day for five and six dollars per can of forty quarts, and the second day after for a dollar. There is hardly one product which may not at times thus have to be offered at a scarcity-price instead of its cost-price. If the price in such a case is simply the labor cost, only the first comers after the turning out of each new batch can be served, the rest going entirely destitute. Were the commodity bread-corn, they would starve to death. Such "getting left"

would be as bad as old *laissez-faire* privations, not to be tolerated. But there would be no means of avoiding it except to raise the price, and find out who wanted such articles most—departing, that is, from cost price and so from socialist principles.

Again, there are very many articles, like wine, wood, and timber, which, after their production proper, take on value by simple lapse of time. Socialist theory requires us to sell old wine at practically the same cost as new; seasoned timber as low as green timber. But if we do so, depend upon it, lame and asthmatic people will never get any old wine or seasoned woods, all being taken before they arrive. Such things, too, must not be sold at prices which accord with their cost, but at prices according with the demand for them.

Also, in spite of the best possible management, there will be shop-worn goods, goods left over from the old year, and goods out of taste as to style; an enormous class in all, which must either be thrown away or disposed of according to demand, at far less than cost.

Again, the productivity of a nation's labor varies with periods. Now the prices of wares for the current period, if the rule is followed, must of course be fixed according to their labor-cost in some preceding period. In all likelihood, therefore, it will never happen that labor will be exactly remunerated, according to the theory, and the dissidence must often be immense. The only way to mollify this evil, which can never be entirely removed, will be to price nearly every class of goods now higher, now lower than their cost.

This fault of the theory is wholly independent of the preceding ones. It would, of course, sometimes more or less offset the others; sometimes it would aggravate them.

This criticism suggests another, namely, that in the long run, as production is cheapened, labor tickets that have been some months outstanding, increase in purchasing power. Two results follow from this, both significant: first, the utter impossibility of labeling goods in agreement with the costs of all tickets, old and new, that purchasers may offer; and, second, the encouragement of hoarding, which is contrary to the entire genius of Socialism.

The tickets, we well know, under Socialism are not to be per-

mitted to draw interest. How, unless through punitive statute, loaning at interest will be prevented by Socialism, I for my part could never see. The system certainly admits of it. It must be intended to make borrowing and lending a crime.

Again, the demand for a given class of goods, and also the pressure into a given avenue of labor, will vary with the years, and it may thus come to pass that a given sort of work grows popular just as the demand for its products falls off. The state must either lower the wages for such industry, raising them when the reverse conditions prevail, or else assume the tyrannical office of forcing citizens into and out of employments like so many cattle.

One cannot help mentioning it as another count against the plan of society here under review, that by it all foreign trade would probably have to be excluded in order to keep goods from being sold at less than state cost at home. Imports would, of course, throw the domestic supply and demand into confusion, and hence be inadmissible. But the restriction thus rendered necessary could not but entail needless cost in production, besides greatly hindering in its march the world's civilization. The alternative to exclusion would be foreign trade under state regulation, but there is no way by which the cost of imports in domestic labor-time could be kept the same for any number of weeks.

We have thus discovered, it would seem, that the effort to make cost the exact rule of price must fail. The plan criticised would, it is believed, leave the gap between prices and costs fully as great on the whole as it is under free competition; while it would secure this far approach between prices and costs only by constant artificial tinkering with price-lists, which would at best be costly, and would keep the public authorities under perpetual suspicion of jobbery.

This opens another difficulty. Suppose that the scheme were intrinsically feasible, and that we all have thus far urged to the contrary had to be unsaid; to succeed, such a social order as socialists wish would require in public servants not only almost preternatural skill, but also a stoical hardihood of integrity more difficult as yet to find than the philosopher's stone.

And it is impossible to suppose that the wonderful richness of invention and of enterprise and daring, mastering nature and

bringing forth ever new devices for the comfort and elevation of mankind, would go on as now were the spurs of individual initiative and personal profit removed. The same criticism applies here, only in a much more emphatic way, which I made in the second lecture, touching the prevalence of business trusts and combinations. They endanger progress by discouraging industrial alertness. It is easy to reply that philanthropy will take the place of the incentive just named. It might do so were it certain to be forthcoming, but philanthropy is something which cannot be provided on simple notification. Give us the love of man in due degree, and we can work the present system successfully.

And the proletariat? You will read socialists' volumes in vain for any sufficing word telling how their system is after all to remedy unenforced poverty. There are hints. We learn, for instance, that so soon as it amounts to something to save and lay up and try to get on, all people will be thrifty. There is much in this thought; but there is not enough. Hope and even certainty of competence by work will not cure that deep, that total depravity of laziness which curses at least one per cent. even of our Saxon population. Go into any country town of New England. Look around, and you shall find middle-aged American men in rags, without a cent's worth of property or credit, who, but for this damnable economic vice, might be independently well off; without large families, rarely sick, and never having seen a day when they could not have earned fair wages if willing to work. What would Socialism boot such men? Nothing. Their need is a moral one. That, however, is a species of lack which no socialist ever properly recognizes.

Let the socialist deny it or disguise it as he will, his ordering of our economic life would certainly dull energy, repress personal initiative, and level humanity downward a good way while leveling it up, as it might, a little. The whole administration of Socialism must be a process of lumping and averaging, wherein the best men would be mulcted for doing their best and the poorest not mulcted for lagging behind and taking things easily. Socialists tell us that in their millenium no charity will be given. They cannot, however, mean to let the honest victims of accident or misfortune starve. For such there must be regular provision. And how will fraud upon the eleemosynary fund

be prevented then more than now? There can be no mistake; the thrifty will continue to be the prey of the thriftless. Without an entire transformation of human nature, no system of Socialism yet devised offers any relief that cannot be had by other means; while any such resort must threaten evils the most dire and desperate.

Many of the strictures that have been made apply with less force, if at all, to Socialism of the Fabian stripe. In the Fabian programme a host of people could concur more or less fully, who could not accept at all the tenets or proposals of the thorough-going doctrine. However, Fabianism itself seems to me to be a good deal out of the way. As I have previously said in these lectures, I have no objection to increasing the function of the state when it is clearly seen to be desirable and at the same time safe. No doubt, moreover, much more must be expected of the state in the way of regulation, control, and out and out ownership, as the years pass. Is not this admission equivalent to the adoption of the Fabian policy?

Not at all. The Fabian says: "Let us place under state ownership all industry so far as the state can be made ready to operate it." The presupposition of this doctrine is in favor of state industry. I would take precisely the opposite ground. Let us retain the immense advantages of individual initiative, with the accompanying results of maximum enterprise and inventiveness, wherever such initiative is not erected into an abuse of society. Let us resort to state agency only when, and so far as, this is rendered necessary by the power and disposition on the part of individuals and private corporations to maltreat the public at large.

It may be said that a programme like this would in the end produce nearly the same results as Fabianism. I do not think so. It may indeed ultimately enlarge the sweep of state agency somewhere nearly as much as Fabianism would; but, should it do this, it will do it under the influence of the conservative and moderating thought that individualism, properly guarded, is precious, and that the state is not necessarily a worker of righteousness.

However, it is not clear that safety will ever require the public power to assume a very great number of industries. We

have as yet hardly begun experiment in the direction of careful public regulation of massive industry. Let us press this. Let us enforce consideration for the interests of the people on the part of the mightiest industrial organizations. Progress in this will be slow. Yet great betterment in this line is clearly possible, while the socialist proposal, even in the modest form of the Fabian Society, sounds like moving the previous question on a motion to introduce the millenium.

We began this lecture by distinguishing Socialism proper from Communism and from Anarchism, and the thorough-going Socialism of Rodbertus and Marx from the timid programme of the Fabian Society. The proposals of thorough Socialism were then set forth, followed by a description of the socialist calculus, or means for securing the just, though unequal, distribution of products. The necessity of such a calculus was shown, whereon it was argued that no such calculus could be made to work in a way much to relieve the unfairness of the present system. Concluding, we recurred to Fabianism, the policy of progressive public ownership with incidental private industry, to which was opposed, as being deemed preferable, the policy of regulated private industry with incidental public ownership.

E. BENJAMIN ANDREWS.

WANTED! A SCIENCE.

The science of barbarism is war. The science of scholasticism is logic. And the science of Christian enlightenment is *economics*. A characteristic feature of our modern culture is the growing respect for and interest in economic study and practice. A most hopeful sign of the times. Can any branch of study be more important? Can any line of investigation or experiment be more worthy of respect? Can we put our God-given powers of intellect and reason to any higher use than this—to make the most of God's bounty, to derive from His abundant gifts the largest blessing for individuals, the most general and adequate enjoyment for all? Are we not by such study and effort brought into the most perfect harmony with the purpose and work of our Creator?

It is but natural, therefore, that in this most progressive quarter of the most progressive century in the world's history, and under the ever increasing light of Christian truth, the science of economics is coming to the front as never before. Scarcely an intelligent man or woman in our land that does not give the subject serious thought and careful study. Not one but seeks to apply its principles in the home and in business, in public and in social life.

In our schools and colleges the science of economics, social and political, has taken an honored place. It has crowded out many of the purely theoretical and abstract subjects, and everywhere it receives the attention of the profoundest minds.

The theme has even forced an entrance into the pulpit, and some of our most practical preachers are turning the light of the Gospel upon the great social problems of the age. The spirit of the times demands this, and the preacher who does not perceive his opportunity and responsibility in relation to these living questions must sooner or later find himself in a state of total eclipse. There is no escape. It is the divine judgment upon inefficiency.

All this is as it should be; for the growing interest in economic study and practice is the direct result of gospel

preaching. It is the fruit of which the New Testament is the seed. The most effective methods and principles which have been employed in the solution of difficult social problems are the principles formulated and proclaimed by the Lord Jesus Christ. Every day we are coming to see more clearly the essential identity of economics and ethics, and to realize that the final solution of economic problems must be wrought through the medium of ethics and religion, that is, by the application of their principles to practical life.

By slow degrees, therefore, we are bringing these problems to the light of the New Testament, to be clarified and solved by the teachings of Christ. We are coming to look upon the Sermon on the Mount, the matchless parables, and the many epistles, not simply as treatises upon subjects spiritual because unnatural, heavenly because unearthly, divine because remote from all things human; but rather as practical solvents for many a vexed question of the present life, as rules and guides for the adjustment of human relations here on earth, for removing the friction between different classes of men — the friction between capital and labor, between sovereign and subject, between rich and poor.

Thus far intelligent Christendom has generally come, at least in theory. They are few indeed to-day who would venture openly and positively to deny the facts stated, or to question their importance. With a practically unanimous voice thoughtful Christian men acknowledge that the key to social equilibrium and political stability is the science of economics, and the key to the science of economics is the Gospel. Multitudes of books and treatises in every form issuing daily from the presses of our land attest the rapidly growing appreciation of this important truth.

All this is good. It promises much for the future peace of society. It augurs well for the growth and permanence of our nation. But there is yet another step in advance which has been overlooked by some, and which many hesitate to take, but without which our progress can be neither complete nor symmetrical.

Why is it that the vast majority of Christians still exclude from one department of life this principle (or system of principles) which is deemed so essential in all other departments?

Recognizing the vital importance of economics in all earthly or secular progress, they find no place for the science in the service of God's kingdom, as represented in the work of the Christian Church or in the cultivation of personal spirituality. Worse than this — while economy is lauded as the expression of that which is highest and best elsewhere, it is ruled out of the spiritual realm as if unworthy of such fellowship or liable to work serious injury to the most perfect development and to hinder all truly acceptable service.

In our schools and colleges the science of economics, so far as it bears upon the other subjects taught, is a carefully sustained branch of study. But when it comes to our theological seminaries, we do not find them leading the host as we rightly expect them to do. Nor do we see the pulpit as alert on this subject as we could wish.

What? Are there not chairs of sociology and professors of economic science in a number of our leading seminaries? And do not many of our most popular preachers give regular and frequent courses of sermons on sociological questions? Yes; undoubtedly both seminaries and pulpits are following along in the wake of popular thought. But I am not now talking of *Sociology* properly so called. I am speaking of the application of the principles of sociological science to religion. The circle should be completed. The principles of Christian wisdom and common-sense that are found to be of such value in the solution of perplexing social problems should be applied with equal thoroughness and skill to the problems of strictly religious work, to the preaching of the Gospel, to missionary effort, to church extension, to the relations of pastor and parish, church and community. The wonderful impulse that sociology has received in recent years from Christianity ought to be exerting a reflex influence which should to a great degree revolutionize our ideas and methods of church work. There is room for unlimited progress along this line. It has been neglected. It calls for special study and the most careful thought of trained minds. And this we do not find. In fact, this most important phase of the subject of economics seems scarcely to have presented itself to popular thought.

Here then is a need of the times. We want a science of *Spiritual Economics*. And when I say this, I do not mean that

we need a more extended and intelligent application of the principles of the Gospel to the problems of *social* or *political* economy. That goes without saying. What I do mean is that we need a clear and scientific study of the principles of economics in their direct application to the work of God's kingdom, and to the development of a higher spiritual life in the hearts of disciples. This is no mere continuation of work that others are doing so eagerly; it is pioneer work in a new and almost unexplored country.

To every thoughtful Christian worker of the present day many problems are appealing with urgent emphasis. They are the outgrowth of modern progress, and they demand solution that the Church may keep pace with the world in its marvelous advance. We cannot afford to neglect them, for they are retarding the progress of Christ's kingdom to a very serious degree. As we meet them in various relations, these problems are strikingly parallel with the problems that we meet in the strictly social realm.

In his work entitled *Progress and Poverty*, Mr. Henry George presents the fundamental factors of the social problem very fairly. On the one side, he describes graphically the wonderful progress, the development of resources, and the rapidly increasing wealth of our land; and on the other, he pictures as graphically the growth and constantly increasing burden of poverty. With his conclusions we are not concerned, but his primary statement of facts no one will question. By way of particular illustration, he cites the growth of a new state like California. In the early days of its history, before the resources of the state began to be developed, there was no appreciable poverty within her borders. But with the building of railroads and the development of the wonderful resources of the state, poverty appears. That these are facts is self-evident, although there may be a great diversity of opinions as to their causes.

Now do we not discover a state of things very similar to this in the Christian Church? At the beginning of its history the resources of the Church were meager, its opportunities limited, its methods crude. The disciples were most of them from the lower and poorer classes of the people, uneducated, and without prestige or influence. Yet the Church made rapid conquests. In the face of bitterest persecution it won its way and

spread quickly over the known world. Its members, too, what wonderful progress they made! True, the distance of eighteen centuries may surround some of their weaknesses and imperfections with a halo of enchantment. Yet there were undoubtedly some noble saints even at that early period whose lives and service compare favorably with the best products of the Church to-day. There were in the apostolic Church spiritual stars of the first magnitude. And there were few among the true disciples who did not manifest a marked degree of spiritual power, a grasp of divine truth, and a depth and clearness of personal religious experience that quite puts us of the present day to shame. They also displayed a profound earnestness of purpose and zeal in the work of the kingdom. Besides all this there was a spontaneous devotion of material wealth that filled the little treasury of the infant Church to overflowing, and amply satisfied all her needs both for times of distress at home and for the support of grand foreign missionary enterprises. The liberal gifts of those early Christians called forth frequent words of approval from their great missionary leader, St. Paul.

Over against this picture place the Christian Church of America as we see it to-day, and note the contrast. There has been progress, marvelous progress. The tiny seed has grown to a great tree whose branches overspread the whole world. Within the fold of the Church are found almost all the more intelligent and wealthy and influential citizens of our land. If not actually in her communion, they are at least partially identified with her interests. All hindrances in the form of persecution and ignominy and suffering have been removed. Within the present century new organizations have been formed, new methods adopted, new agencies introduced; and now the Church stands before the world thoroughly organized and equipped, able to command the best talent and to enlist the most efficient agencies in the land, with abundant resources of wealth and influence, a recognized power in modern life, a worthy type of material progress and success.

Now look at the other side of the matter. What of spiritual progress and achievement? Have they been commensurate with external and material growth? Very far from it. Side by side with all this wealth and influence, in the very brightness of this material glory, appear certain serious and persistent prob-

lems which are by no means easy of solution. Notwithstanding the wealth of resources and the unparalleled growth of agencies for spiritual work, there is an amount of spiritual poverty, *i. e.*, of religious need and soul starvation both without the Church and within, that is startling and oppressive.

I have spoken of problems. Take the *Financial problem*, for example. In the oldest and most thoroughly crystalized portions of our land we may find hundreds of churches of every denomination in a state of chronic poverty and indebtedness. Men whose whole time and strength ought to be devoted to the aggressive work of the Church, are wearing out their lives in the constant struggle to save their churches from financial ruin. And not a few are compelled to see a gradual but sure diminution of funds from year to year, which cannot but presage ultimate disaster. This is true, not only in our smaller communities, but in some of the larger ones as well. The question of "ways and means" is not only wearing upon many pastors and earnest Christian workers, but it hinders the accomplishment of much more important and legitimate work.

Our great missionary societies present another phase of the financial problem. In past years they have struggled for a foothold among the nations of heathendom, but now the world is open. Even Japan and China, those most exclusive nations, extend a warm welcome to our missionaries. The fields are literally white for the harvest. Men, too, are ready, hosts of them, to enter the service. But money alone is wanting. The nations wait in vain, missionaries wait vainly for appointment. What advantage is it that the doors are open? What that men are ready for service? To all must be given the same disheartening reply, *Money is wanting*. For want of money the work must drag. For want of money golden opportunities must be lost. For want of money the door of hope must be closed upon many longing souls. And this when there is money in abundance in the hands of nominally Christian people to meet every need as quickly as it arises. This is a serious matter. The burden is a heavy one, the situation trying in the extreme for those standing on the watch-towers, and seeing the need, but calling in vain for the resources with which to meet it.

Again, take the *Efficiency problem*. Here is a church with its organizations and services. There are the people with their

needs. They are often very far apart. How shall they be brought together? Multitudes in every community are untouched by the Gospel, because they never come within the doors of any church. They cherish a spirit of antagonism, not always consciously but still really, to the Church and its work. The Gospel, which at the first was absolutely democratic and universal, is in these days made somewhat selective, and its best work is confined to certain classes or parts of the community. The Church is, in a measure, exclusive. At least there are many who feel that it is so. Consequently we see hundreds of people passing by our church doors every Sabbath who never come in. Naturally we ask, Is gospel truth adapted only to a limited portion of the people? Is it losing its grip on the popular mind? If so, how can we better adapt it to the needs of the time? How can we restore the vital contact between God's word and human hearts?

There is also *the problem of Christian Unity*. The Church once so closely bound together, by ties stronger than brotherhood, is now divided into sects, and parties, and denominations, and these are often antagonistic and manifest a spirit of rivalry that is anything but friendly or conducive to the highest efficiency. How shall the primitive condition be restored? Or if that is impossible, how shall true Christian unity be obtained according to a yet higher ideal? How shall we adjust our relations and activities so that these divisions shall not hinder the work of the kingdom?

Then there is *the problem of Demand and Supply*. I now refer to the relations existing between the ministry and the churches. In some branches of the Church, this is not a very troublesome problem; but it is more or less so in all our Protestant churches. And it is more troublesome to-day than ever before. Increasing intelligence and the growing freedom of the individual conscience challenge the correctness of the traditional methods of dealing with this problem, and pronounce them arbitrary and artificial.

By no means least among these present day problems is *the problem of Poverty*, spiritual poverty and want. Never were the means of grace so good or so universally attainable as now. Never were such opportunities for spiritual culture and acquisition. Our organizations and agencies for work are the best the

Christian Church has ever seen. Abundant means for religious development and sanctification are within the reach of all; at least of all who will come to the Church. This ought, therefore, to be an age of spiritual giants. With such opportunities, every disciple of the present day ought to be a saint. But is it so? No need to answer the question. On every hand there is coldness, unspirituality, and even sin. Every pastor finds it; every earnest worker is hampered by it and often discouraged. We often wonder how it happens that amid all the light and opportunity and privilege and stimulus of our modern religious life there can be so much apathy, so many spiritual paupers, such a widespread spirit of worldliness and indifference.

It is the story of *Progress and Poverty* transferred from the secular to the religious sphere of life, from society at large to the Church of Christ. And it embodies much the same problem in the one sphere as in the other. We do not ask, Why does poverty result from progress? but, Why is there so much poverty in spite of progress? Why do not our unparalleled spiritual resources utterly preclude the possibility of spiritual leanness and want? With such opportunities why is not every disciple a saint? With all the agencies at our command, how shall we explain these failures in achievement? Or, what is of far greater importance, How can we make these agencies more universally effective?

Such in hasty outline are a few of the problems which may suggest many others to each reader. How are these problems to be solved?

Hitherto all questions of this class have been treated by methods wholly unscientific—we may even say *purposely unscientific*. Men have talked of the antagonism between religion and science until they have come to look upon science as necessarily unspiritual. And not a few would deem it almost sacrilege to submit religious problems to the methods of science. Hence the principles of economics, so carefully applied to all other matters, are as carefully excluded from the department of religion. They are not brought to bear upon its problems.

The *Financial problem* of the Church has been relegated to the realm of *charity* pure and simple. While men are urged to support schools, public libraries, reading-rooms, and similar institutions on the ground of *economy*, the Church has assumed

the attitude of a beggar, and has asked for money to sustain her all-important work on the ground of mere disinterested charity. Men have been encouraged in the idea that in contributing money to the Church or to missions they are setting aside the principles of economy, and surpassing the requirements of morality, in the interests of sweet charity. This is considered a very meritorious thing,—laying up treasure in heaven. The idea is one that has come down to us as a heritage from the mendicant monks of the Middle Ages.

Now, by the canons of this enlightened Christian age, anything that demands support only as a matter of charity ought to die. The church that does not pay good and regular interest on the amount of money and other capital invested in it should either be made to pay, or allowed to go by the board. We do not want churches sustained as matters of charity. In short, this entire subject of contributing to the Church and its work should be presented to the people as a matter of *business*, on the ground of economic wisdom, and not as a matter of charity. Instead of constantly screwing down their demands to the lowest figure consistent with decency, and then accepting a discount to make up the balance by entertainments and subterfuges of various kinds, the churches should make their demands large enough to command popular respect, and then should urge their claim in a manly and business-like fashion. "Ask and it shall be given you," is a good economic principle. There are churches in New England, yes, doubtless there are churches everywhere to-day, that are dying because they do not spend money enough. They ask so little that the public has no respect for them, and gives even that little grudgingly.

Again, in dealing with the *Efficiency problem*, i. e., the problem of reaching the people, are not our churches too much hampered by fetters of conventionalism? Instead of intelligently and candidly studying the best adaptation of means to the end, we are wont to ask, What is the regular method of procedure? What lines of work are becoming to the dignity of the Christian Church? Propriety, precedent, tradition, and a thousand and one other irrelevancies are permitted to crowd out the plain and common-sense principles of economy, which look first of all at the end in view, and then adapt the means used to that end without regard to preconceived notions. The

Salvation Army thrives and accomplishes a noble work under the very eaves of great churches that are dying of conventionalism. It is utterly regardless of tradition and precedent; but it has been instrumental in saving many thousands of souls that could never have been reached by the regular methods of the churches.

The *Individual problem*, also, in other words, the problem of the development of the spiritual life in the individual soul, is for the most part treated as a matter of doubtful experiment and chance. From its beginnings in conversion to its completeness in sanctification, mere spontaneity and impulse are more often inculcated than scientific method and intelligent effort. Not many years ago one of our thoroughly trained and efficient Boston pastors invited an evangelist of the most sensational and vapid type to work in his church for a month. After the series of meetings was ended, the pastor was asked his opinion of the evangelist's preaching. "It was cheap," he replied, "*very cheap*." Do you think that any real and permanent good can result from such preaching? was then asked. "Good? Why, yes; there were nearly five hundred persons converted, *five hundred souls saved* during the course of those meetings," was the unhesitating answer. That man, intelligent as he was, doubtless believed that he was speaking the truth, and that "cheap" preaching accompanied with sensation and excitement had in those few weeks wrought a spiritual result unspeakably greater than years of faithful and intelligent preaching enforced by consistent Christian living.

Is it not time that such notions were refuted? Does not the growing intelligence of the age demand that we distinguish between the true and the false, between that which is thorough and that which is superficial? Can the Church of to-day afford to accept mere excitement as real spirituality, or fervid professions instead of genuine sanctification of life and character? And there is nothing that fosters this counterfeit religion to such a degree as the mistaken attitude of the majority of Christians toward economic science, and the dread of bringing it into contact with the spiritual life.

Here, then, is an imperative need of our times. It is a need that must be met in our theological seminaries. It is a need that must be met first of all in our pulpits and in our churches.

The popular ideals of Christian life and work must be changed. They must become more rational and scientific. While we magnify more and more the divine and purely spiritual element in religion, we must insist that it is to be attained through the channel of highest human intelligence, and not through uncertain by-paths. If our marvelous external progress is to bring about a corresponding increase in efficiency; if the churches are to meet the financial demands at home and in the mission fields which the spirit of modern progress has created; if the Church is to extend its influence over our rapidly increasing population; and if a high standard of life and character is to be universally realized, it will not be through sporadic efforts and hap-hazard methods. To accomplish these legitimate and very reasonable ideals the forces of the Kingdom must be used, both intelligently and economically. We must employ in the service of the Christian Church the same sagacity and scientific wisdom that we apply to every other department of life.

GEORGE H. HUBBARD.

Book Notes.

The Oxford Bible for Teachers. A new and enlarged edition. New York: Thomas Nelson & Sons, 1893.

The improvements in this edition of the Oxford Bible well deserve recognition. They are the outcome of a course of enterprising development. In the beginning of the eighteenth century Bishop Cumberland compiled a few Tables of Measures, etc., which, together with an Index, were appended to certain issues of the Oxford Bible. In 1876, an edition was published containing Helps, edited by Canon Ridgway of Christ Church, Oxford, and cast in about the present form. Of this edition nearly 2,000,000 copies were issued. A second edition, greatly enlarged, came out a year or two later. In 1884 it was systematically re-edited and enlarged by the aid of notes and corrections sent in from Great Britain and America. This was just before the completion of the Revised Version in 1885. The progress of recent years in textual criticism, interpretation, archæology, and exploration, involving questions of history, geography, topography, ethnology, etc., and affecting nearly every book of the Bible, has necessitated another revision.

In the latest revision, conducted by Canon Maclear of Canterbury and twenty-nine named specialists, every paragraph of the Helps has been worked over. In questions of geography and topography and the preparation of maps the most recent discoveries have been inserted. The most striking feature is entirely novel—the introduction of sixty-eight full-leaf plates, richly illustrating the languages, history, and religions of Old and New Testament times.

No results of the higher criticism are embodied. The chronology of the period of the Kings is adjusted to modern discoveries. References to literature are scant, though we have noted something over a score of the better class of authors and works cited. The copy in hand is in form and mechanical execution all that could be desired. It is a minion 8vo, 5 by $7\frac{3}{4}$ by $1\frac{1}{8}$ in., on opaque India paper. One thousand pages are devoted to the text of the Bible itself, and 398 pages to the Helps, outside of the Plates and Maps. [c. s. B.]

The Church in the Roman Empire before A. D. 170. By W. M. Ramsay, M.A. New York: G. P. Putnam's Sons, 1893. pp. xv, 494.

The author of this important work was favorably known through his *Historical Geography of Asia Minor*, published some three years

ago. The earlier work laid the foundation for that which has followed. Professor Ramsay has earned his position of authority and may fitly be called the ecclesiastical geographer and historian of Asia Minor. The volume before us is the outcome of a course of six lectures delivered at Mansfield College, Oxford, in July, 1892. This explains to a degree the form which the work has taken.

Part First, which is denominated "Earlier Stages: St. Paul in Asia Minor," comprises about one third of the book and serves as an introduction to the Lectures. The popular interest will center here. Professor Ramsay is a champion of the "South Galatian Theory," and in our judgment he has materially strengthened the position of Renan, Weizsäcker, and others, namely, that the Galatians, to whom Paul addressed his epistle, were the converts of Antioch in Pisidia, of Iconium, Lystra and Derbe. No brief summary can do justice to the cogent arguments of the author, which are based upon a thorough knowledge of the topography of the country and upon a careful, personal investigation into its history and archæology. The burden of proof now lies with those who would still maintain the "North Galatian Theory."

Part Second is largely concerned with the relation of the Church to the imperial government from Nero to Marcus Aurelius. The analysis of Pliny's Report and Trajan's Rescript is a model of clear and penetrating exegesis and exposition. An effort is made to trace the development of the imperial policy in the treatment of the Christians, and to show that it was consistent throughout in persecuting the new and aggressive faith. The explanation of the Flavian policy and attitude toward the Church is supported by few facts and a slender line of argument, unless we grant Professor Ramsay's rather radical assumptions, namely, that 1 Peter was written near the close of Vespasian's reign, and the Apocalypse near the close of Domitian's. There is no attempt, however, to strengthen the case by illegitimate inferences and intemperate dogmatism.

We welcome the work as a real contribution to a most perplexing period in the history of the Church. Like all Church historians of to-day, this author recognizes that the history of the Church is inseparable from the history of the times, and that the entire civilization of a given period must be reconstructed in order to explain the progress and development of Christianity within that period. [E. K. M.]

The Creeds and Platforms of Congregationalism. By Williston Walker, Ph.D. New York: Chas. Scribner's Sons, 1893. pp. viii, 604.

The student of Congregationalism has always been hampered in his work by the extreme difficulty of obtaining many of the important

documents. Many of the more notable books are very rare and have been only imperfectly reproduced by later editions. In other words, the sources of Congregational history have been inaccessible. Professor Walker has relieved this difficulty to a large extent in this book, in which we feel a just pride. The scope of the work can be best indicated by giving the list of twenty documents which are here reproduced. They are: Robert Browne's Statement of Congregational Principles, 1582; The First Confession of the London-Amsterdam Church, 1589; The Second Confession of the London-Amsterdam Church, 1596; The Points of Difference between Congregationalism and the Church of England, 1603; The Seven Articles of 1617 and the Mayflower Compact of 1620; The Development of Covenant and Creed in the Salem Church, 1629-1665; The Covenant of the Charlestown-Boston Church, 1630; Hooker's Summary of Congregational Principles, 1645; The Windsor, Conn., Creed-Covenant, 1647; The Cambridge Synod and Platform, 1646-1648; The Half-Way Covenant Decisions of 1657 and 1662; The Savoy Declaration, 1658; The "Reforming Synod" of 1679-1680, and its Confession of Faith; The "Heads of Agreement," 1691, and other Union Efforts of the Seventeenth Century; The Massachusetts Proposals of 1705, and the Saybrook Platform of 1708; The "Plan of Union," 1801; The English Declaration of 1833; The "Burial Hill" Declaration of Faith; and the Statement of Principles of Polity, 1865; The Constitution of the National Council, and Oberlin Declaration, 1871; The "Commission" Creed of 1883. These are given in their original form with perfect exactness even to misspelling and typographical errors. In connection with each there is a full description, critical and illustrative, which places it, in its proper relations to the development of the denomination. Of the character and value of Professor Walker's work we prefer to let others speak, and we therefore append a few extracts from the many commendatory reviews which the work has called forth.

The Congregationalist : —

"It is somewhat surprising that no one has performed the same task before. It is eminently gratifying that it has been accomplished at last and so ably. The volume will take its place at once as one of the standard treatises relating to Congregationalism. . . . In all respects the volume is a fine example of conscientious, masterly scholarship."

The Evangelist : —

"This exceedingly valuable book establishes the reputation of its author as a careful scholar. Its method is excellent, and its execution is a model. It is, in fact, a documentary history of Congregationalism."

Professor George P. Fisher in the *Yale Review* : —

"The author's accuracy and good judgment are everywhere manifest. Particular subjects, like the 'Half-Way Covenant,' are treated with admirable correct-

ness as well as condensation. Errors which have been widely diffused, and have been sanctioned by good writers, are either silently corrected or distinctly confuted. The work is one of a class, which, from the nature of the case, cannot look for a very wide circulation in the immediate future. But they long hold their place as authorities, and their authors are gratefully regarded by scholars who are assisted by them."

Professor Egbert C. Smyth in the *Andover Review* :—

"The work throughout, so far as I have examined it, is very accurate, and the introductions are marked by a clear perception of successive historical situations and values. They are also very readable, and taken together review, though from a special point of view and along a particular line, the entire history of modern Congregationalism. Among the original investigations which the book contains, that of the history of the covenant and creed of the church at Salem is a specially successful and brilliant piece of work. The statement of the motives of the Half-Way Covenant also deserves individual notice."

The Sunday-School Times :—

"This book is documentary history, and as such constitutes an important book of reference, as well as an instructive outline of the theological movement called Congregationalism. Professor Walker has done his work with rare fidelity. He has verified every point that can now be verified; has added notes that really explain; appended a thoroughly good index, and in every part exhibited that scholarly exactness so necessary for such a task. . . . The truly scientific method it illustrates, the historical insight it evinces, are hopeful signs of better things in America for the department of church history."

This favorable reception and cordial commendation does not surprise those who know Professor Walker. We are sure that he has done a great service to the denomination as well as established his own reputation as a scholarly historian. [A. T. P.]

Foreign Missions after a Century. By James S. Dennis. New York and Chicago: Fleming H. Revell Co., 1893. pp. 368.

This book is one of the notable contributions to the literature of missions of the past year. It contains, with some enlargements, six lectures delivered at Princeton Theological Seminary last spring. The aim of the author was to satisfy the demand of one who would say, "I should like to know about the present status of Foreign Missions; I should like to have a realistic picture of the actual state of things in our foreign fields; I should like to know the true inwardness and the unclothed outwardness of the whole subject; I should like to feel that I had been to the front and knew from personal observation the top and bottom facts of the whole situation." Most admirably is this purpose fulfilled. In a necessarily brief and sometimes sketchy manner the whole subject is covered. The scope of the work is indicated by the titles of the lectures: The Present Day Message of Foreign Missions to the Church, The Present-Day Meaning of the Macedonian Vision, The Present-Day Conflicts of the Foreign Field, The Present-Day Problems of Theory and Method in Missions, The Present-Day Controversies of Christianity with Opposing Relig-

ions, *The Present-Day Summary of Success*. The author's power of discrimination is shown in his careful yet strong statements in regard to the necessity of missions as based upon the need of the heathen. His grasp of the subject and wide reading appear in the second lecture, whose ninety-two pages contain the most comprehensive and compact survey of the missions of the world that we have ever seen. Each mission is described in its local setting of country, people, customs, and religion, its history, difficulties and successes, in a really masterful fashion.

We desire also to commend the form of the book. The synopsis of each lecture in the table of contents, the appropriate quotations preceding each lecture, the full index, and the bibliographical appendix make it a model worthy of wide imitation.

This bibliographical appendix is really an appendix to the full bibliography of Missions published in the *Cyclopædia of Missions*, and brings that list down to the latter part of 1893. We heartily commend this book to all our readers. [A. T. P.]

Ueber das Wesen und die Aufgabe einer bibelgläubigen Theologie. By Professor D. Robert Kübel. Zweite Auflage. Stuttgart: J. F. Steinkopf, 1890. pp. 88.

This little book is a revised and enlarged edition of an address delivered in 1888. In six sections it treats the definition of "bibelgläubig"; the genesis and nature of Biblical faith; the nature of reason and its relation to the Bible; the scientific attitude of faith, or the believing attitude of reason, towards the contents of the Bible; the attitude towards the problem of the origin of the Biblical writings; and the attainment of a doctrinal system from the Biblical material. The discussion, though brief, leads the reader through details into the heart of the problem of modern theology—the nature of the religious and the rational impulses in man and their relation to each other, to the Bible, and to Christ.

The author exposes and condemns the dualism of Kant and Schleiermacher and Ritschl. He argues for a vital and inseparable unity of the religious and intellectual in man, even though this unity be invisible to the human eye. He avers that faith involves an element of knowledge, and is thus an object of scientific treatment. He holds that there may be a scientific theological investigation in which the independence of reason and the dependence of faith may peacefully coöperate and consort. In embodying his thought here he uses the illustration of the pupil in whom in his relation to the teacher there must be a combination of the elements of criticism and docility. In treating this thought his words about current tendencies

are fearlessly and faithfully sharp and tender and true. He believes that the norm for our thought is the thought of the Biblical writers; that the form and the content of the Bible, the religious principle and the Biblical statement, the Word of God and the word of the Bible are naturally and necessarily inseparable. He is frank and clear in describing his attitude towards problems of authorship, origin, discrepancies, diversities, and the like. He admits difficulties and doubts with a calmness surprising to himself; but even these, like all else, he brings under the rein of a positive Biblical faith. In definition, criticism, concession, affirmation, statement of principles, and illustration by specific details, the book is a model of sane and wholesome thought. Its author is a philosopher whose thought is thoroughly and consistently scientific, a theologian whose creed is fully and exultantly Christian, and a believer whose faith is purely and richly Biblical. Incidentally the book is a good illustration of the principle, which cannot too soon or too generally be adopted, that the test of a man's doctrinal position is not so much in the *conclusions* in which his studies issue as in the *principles* by which they are controlled. Similar in spirit and view and soul quickening power is the author's *Ueber dem Unterschied zwischen der positiven und der liberalen Richtung in der modernen Theologie*, published in 1881 and fully revised last year. It would be well if our young theologians who are impressed by the words of the liberal or the Ritschlian school should also heed the words of this disciple of the school of Spener and Bengel and Auberlen and Beck. [C. S. B.]

The Religion of Science. By Dr. Paul Carus. pp. vi, 103.—*Our Need of a Philosophy.* By Dr. Paul Carus. pp. 14.—*Three Introductory Lectures on the Science of Thought.* By F. Max Müller (1887). pp. vi, 95, 28.—*The Religion of Science Library.* Chicago: Open Court Publ. Co., 1893.

The purpose of this new "Library" in paper covers is best found in the first work above-mentioned. Its aim is "to propound, develop, and establish the Religion of Science." The "Religion of Science" is a sort of nineteenth century Deism which adopts the motto of "the light of nature," substituting "science" for "nature." It believes in the "true" Christianity for which the Christianity of the Church has been substituted. This true Christianity is a sort of conceptualized residuum resulting from distilling historic Christianity through the retorts of an evolutionary philosophy, a materialistic science and a historical skepticism. If one is interested in following the development of such lines of thought, Dr. Carus's pages

will be interesting reading. The foregoing will characterize the general purpose of the *Open Court* sufficiently to give a clue to the general trend of what it publishes. [A. L. G.]

Report of the Committee on Secondary School Studies, etc. Washington: U. S. Bureau of Education, 1893. pp. ii, 249.

As a discussion of the question of "educational values," Commissioner W. T. Harris pronounces this pamphlet "the most important educational document ever published in this country." The publication is the outcome of a Report made in 1891, and a Conference in 1892, authorized by the National Council of Education, upon "the general subject of uniformity in school programs." The Council appointed a Committee of Ten, which in turn constituted nine other committees of ten each. To these nine committees were apportioned the secondary school studies, as follows:—1. Latin; 2. Greek; 3. English; 4. Other Modern Languages; 5. Mathematics; 6. Physics, etc.; 8. History, etc.; 9. Geography, etc. To each committee was given a list of eleven questions bearing chiefly upon the problems of limits, methods, and tests of studies and instruction, covering the entire period from six to eighteen years of age. The Report is a product of practical teachers, and in comprehensiveness and details its practical import and value are immediate and immense. To say nothing of its conclusions, the *direction* of the effort gives it pre-eminent significance. It should lie upon the desk of all superintendents of secondary schools. Would that such a conference upon collegiate and professional courses were early possible.

[C. S. B.]

Within College Walls. By President C. F. Thwing. New York: Baker & Taylor Co., 1893. pp. 184.

President Thwing has in this little book written a compact and satisfactory apology for the American college. He defends it against the charges so often brought, of great temptations, of extravagance, of athleticism, and shows its place among the educating and moral forces of the country. Of special interest, in view of some recent statements to the contrary, is his exhibit of the pre-eminence of the college graduate in all walks of life. The exhaustive analysis of Appleton's *Cyclopædia of American Biography* is of great value, and furnishes some most interesting results. The book is somewhat more than an apology, for the author expresses his mind freely upon certain phases of college life, and emphasizes the need of Christian teachers in order to preserve a Christian atmosphere. [A. T. P.]

Alumni News.

REGISTER OF LIVING ALUMNI.

Additional changes to be made in the Register of Alumni as published in the August RECORD, and as corrected in October, are as follows (to February 1):

Maine.	<i>Insert</i>	A. L. STRUTHERS, '90, South Gardiner.
Massachusetts.	<i>Change</i>	E. N. HARDY from South Boston to Holliston.
"	"	W. F. STEARNS from Andover to Marlboro.
Southern States.	"	E. E. AYRES, '92, from Sumter, S. C., to Hagerstown, Md.
Minnesota.	<i>Erase</i>	A. L. STRUTHERS, Mazeppa (See Maine).
Asia.	<i>Change</i>	CHAS. HARTWELL from Pagoda Anchorage to Foochow.

In the *Christian Secretary* for January 3 OSCAR BISSELL, '53, of Holland, Mass., has an interesting article on *The Human Element in the Bible*.

Among the multiplying uses of printing in church work, that of weekly leaflets of "notices" is specially common. The Junior Endeavor Society in the church at Monson, Mass., where FRANKLIN S. HATCH, '76, is pastor, attends to this work with commendable success.

HERBERT MACY, '83, Newington, Conn., is giving to the neighboring churches his illustrated lecture on *Hawaii*. He has visited the islands, and consequently speaks with the intelligence and vividness of personal observation.

At the December meeting of the Hartford Union Association, ARTHUR L. GILLET, '83, gave an excellent review of Bruce's *Apologetics*.

From letters from Professor CHARLES S. NASH, '83, we learn that he has recently visited Oxford and met Principal Fairbairn and Dr. Horton, and that he now plans to remain in England at least until July, so as to attend the Summer School of Theology. Professor and Mrs. Nash are now in London. They may be addressed at the United States Exchange, 9 Strand.

CHARLES S. LANE, '84, of Mt. Vernon, N. Y., is recovering from a severe attack of typhoid fever.

The offerings of the East Windsor, Conn., church, WILLIAM F. ENGLISH, '85, pastor, during the past year were 100 per cent. more than the average for recent years.

At the recent annual meeting of the trustees of Euphrates College, Turkey, JAMES L. BARTON, '85, was elected president, *vice* Dr. Wheeler, whose resignation was received and accepted. Mr. Barton, who is now in this country engaged in the work of the First Church, Toledo, Ohio, was for eight years a missionary at Harpoot, and has long been the choice of Dr. and Mrs. Wheeler for this important position. Mr. Barton recently gave an address in the Eliot Church, Lowell, Mass.; and, seeing in the audience several Armenians, some of whom he had known in Harpoot, addressed them, to their great delight, in their native tongue.

Since the above appointment, however, Mr. Barton has been temporarily chosen as Assistant to Secretary N. G. Clark of the American Board.

A Men's League has recently been organized by CLARENCE R. GALE, '85, pastor of the Marshalltown, Ia., church, the object of which is to promote the social welfare of the men, and to assist the pastor in making the Sunday evening services interesting and attractive. This League has engaged to pay the present floating indebtedness, amounting to \$1,000, and the Ladies' Aid Society has assumed a mortgage of \$1,500, which opens the way for the enlarged usefulness and influence of the church in the community. 297 are enrolled in the Sunday-school, and the present membership of the church is 211.

E. W. GREENE, '85, who for almost ten years has been a missionary of the Presbyterian church in Utah, has accepted a call to the Presbyterian church in Oskaloosa, Kansas.

CHARLES A. MACK, '85, Rantoul, Ill., was remembered by his people at Christmas with a gift of \$40.

The church in Plantsville, Conn., FREDERICK T. ROUSE, '86, pastor, reports a membership of 423, with an enrollment of 400 in the Sunday-school. During the past year there has been a net gain of 50 in the Primary Department. The church has started a fund to relieve the necessities of the poor during the winter.

WILLIAM F. STEARNS, '86, was installed pastor of the Union Church, Marlboro, Mass., December 14.

The church in East Hartford, SAMUEL A. BARRETT, '87, pastor, voted unanimously at the annual meeting to become incorporated under the new Connecticut law. The past year has been characterized by substantial prosperity and a forward movement in church work. A new manual of much excellence has been published, a Boys' Brigade organized, a gymnasium and reading-room provided, and the benevolences increased over previous years. Twenty have been added to the church, making the present membership 280.

JOHN BARSTOW, '87, has recently returned from an extensive trip through the Southern States. The present membership of the church in Glastonbury, Conn., of which Mr. Barstow is pastor, is 324, 33 having been added during the year.

The East Church, Ware, Mass., AUSTIN B. BASSETT, '87, pastor, reports a year of unusual prosperity. A debt of \$6,000 has been paid, \$3,345 given in benevolences, and a pastor's assistant secured. Forty-four have been added to the church.

The opening of the new year was the occasion of a neat and suggestive leaflet, issued by W. N. P. DAILEY, '87, pastor of the Third Reformed Church in Albany, N. Y., containing lists of officers and organizations, and a pastoral exhortation to the members of the church.

The church in Enfield, Conn., OLIVER W. MEANS, '87, pastor, is experiencing a quiet work of grace. During the last six months 29 have united with the church. The young men presented Mr. Means two finely illustrated volumes of Rembrandt at Christmas.

At the annual meeting of the church in Onawa, Ia., JAMES B. ADKINS, '88, pastor, reports of the different branches of work were given, showing a marked advance. 200 responded to the roll-call. During the year 51 have been received into the church.

WALLACE NUTTING, '89, Seattle, Wash., has an article of value in *The Advance* of December 28, entitled *How a Church Grows*. During the past year Plymouth Church, of which he is pastor, has received more additions than any Congregational church in the country.

EDWIN N. HARDY, '90, was recently given a farewell reception by the members of Phillips Church, South Boston, where he has labored successfully for two years. The esteem for Mr. Hardy found expression in several substantial and valuable gifts. He will assume at once the charge of the church in Holliston.

Special Sunday evening services are being held at the People's Church, Buffalo, N. Y., which are largely attended. The pastor, HARRY D. SHELDON, '90, assisted by other pastors in the city, is endeavoring to apply the principles of the Gospel to present-day needs. A goodly number request prayer for their personal salvation at every meeting.

ALFRED L. STRUTHERS, '90, Mazeppa, Minn., has accepted a call to South Gardiner, Me.

At the December meeting of the Hartford Central Association RICHARD WRIGHT, '90, gave an interesting review of Dr. Fairbairn's *The Place of Christ in Modern Theology*. The annual report of the church in Windsor Locks, of which Mr. Wright is pastor, shows an increase in the benevolences over former years.

The church in Genesee, Idaho, has called ARTHUR L. GOLDER, '91, who is at present supplying in Medical Lake, Wash.

S. TRACY LIVINGSTON, '91, South Egremont, Mass., has declined the call to the pastorate of the church in Derby, Conn.

The Bulgarian Mission of the American Board, in which WILLIAM P. CLARKE, '91, is at work, issues an interesting little paper called *Missionary News from Bulgaria*. The December number contains an account of the last meeting of the Eastern Conference of Bulgarian Evangelical Churches. (Subscriptions for this paper — 25 cents per year — are received by Rev. Nicholas Van der Pyl, North Wilbraham, Mass.)

Hope Church, Worcester, Mass., has received during the past year 21 on confession, of whom 12 are young men under thirty years of age. ELLSWORTH W. PHILLIPS, '91, pastor, reports nearly a thousand calls made and seven hundred and fifty received.

E. E. AYRES, '92, is now pastor of the flourishing Baptist church of Hagerstown, Md. Mr. Ayres continues to contribute frequently to musical periodicals.

The church at Longmeadow, Mass., is raising money for chapel chairs by a series of entertainments, including two lectures by the pastor, STEPHEN G. BARNES, '92 [spec.].

LYMAN P. HITCHCOCK, '92, Ellington, Conn., was presented with a gold watch on Christmas day by his people. At the annual meeting of the Tolland County Christian Endeavor Union Mr. Hitchcock was elected president.

The work among the Armenians of Malden, Mass., in which HAIG ADADOURIAN, '93, is engaged, has recently been extended by the formation of a promising debating club. Other lines of effort are prospering.

Seminary Annals.

THE CAREW LECTURES FOR 1893-94.

The Carew lectures for this year by President E. B. Andrews, D.D., LL.D., have been of exceptional interest. They treated the timely topic of *Economics for the Pulpit*. The special themes for the successive lectures were as follows: "Wealth and Moral Law—General View;" "Combinations of Capital;" "Economic Evils, as Aided by Legislation;" "Economic Evils Due to Social Conditions;" "Socialism;" "Weal and Character." In introducing the course the speaker said that his purpose was to expound a few of those economic truths which bear most vital relation to the work of the Christian ministry. While Political Economy is not the Gospel, it may be made nobly ancillary thereto. The command, "Preach the Word," is as valid, imperative, and important as ever. Only we want wisdom to preach it soundly and well.

I. The first lecture treated the relation of wealth to moral law only in a general way, considering the question, "Ought wealth to exist at all, and if so, how should it be owned and how should it be used?" This question led to laying down the following ten propositions:

1. *The existence of wealth is morally legitimate.* Whatever is needful to the life and weal of men has a right to be. Wealth is simply humanity's stock in trade, its tools and machinery wherewith to get its living. A vast supply of such instrumentalities is necessary to the very existence of our race, in its present extent.

2. *Wealth is necessary not as an evil but as a good.* Like all God's blessings, it may be so used as to be an evil, but it is essentially a good.

3. *The wealth, however large, of one man does not necessarily involve the poverty of any other man.* Legitimate business transactions enrich all parties concerned in them. The wealth of any land or neighborhood is not a definite sum. It may be largely increased.

4. Whatever may be sometime the case, *as things are, it is no sin to get rich or to be rich.* The spirit and method of the accumulation or use of wealth may make its possessor sinful. But a man's best way of pleasing God may be to make himself as rich as he can. Whosoever really increases the world's stock of capital is a public benefactor.

5. *Important as are the distribution and tenure of wealth, the existence or supply of it is more important.* Wealth may be wasted or selfishly employed. But the very worst use of it does distribute it. It is desirable to have wealth well distributed. But what is of most consequence is that wealth should be; for if it exists in sufficient amplitude, however shackled and misapplied, the poorest of us must get some benefit from it.

6. *For the present, millionaires, however dangerous, are desirable.* The ideal society, toward which we trend, would be one in which wealth was more equally parcelled out. This would involve a reorganization of society, which cannot be brought about at simple notification. In the meantime it is both inevitable and indispensable that great fortunes should exist. Inevitable, because thrift and business ability pile them up. Indispensable, because the great undertakings which advance civilization call for great masses of capital, and at the same time involve too much risk to warrant securing that capital by borrowing in small sums, as through banks.

7. *Giving in charity may be overdone.* The bestowal of the spending money, the luxury money, of the rich in charity, when well bestowed, is good. The using for charity of capital which now employs labor is bad. It creates the need of charity by reducing the sum payable to labor.

8. *Giving in charity may be wrongly done.* Idleness involves hunger and moral deterioration leading to a permanent dislike of work. The best charity for those out of work is to supply work. The speaker continued here as follows:

"Every year or two some earnest philanthropist, seeing the evil of feeding beggars at the door, institutes a woodyard, where wood can be sawn and split by tramps. In order to make the business possible, the wood has to be sold at a price lower than the one prevailing in the market. What follows? This, that self-sustaining business in the same line is made more difficult by this unnatural and forced competition, so that more or fewer of the honest and hard-working people who have heretofore engaged in it are thrown out of employment. The tramp is thus helped to ruin industrious and frugal men and turn them into paupers. Private persons cannot provide work for unemployed people on any considerable scale without involving such mischief. Only the municipality or the State can do this. Such aid, too, needs to be carefully managed, but it should be boldly tried in times like the present. It is hard to see what to recommend benevolent individuals to do in such cases, but I believe it best to support tramps in idleness rather than use them to rob honest laborers of employment. Such a course may be worse for the tramp's character, but it is likely that this cannot suffer very much anyway, while it is far better for both the character and the happiness of those who are still industrious.

"Few persons see the baneful working of spurious charity. It involves, among others, two terrific evils. One of them is economic. Your money, your capital, is thrown away, wasted. Think how much that means. It implies not only that you

are so much poorer, but that the poorer are so much poorer. You might have put your hundred dollars in the bank. Next day, some man proposing to build a factory or a railway, or to start a store or engage in some other useful business giving employment to labor, would have borrowed that money to help put in effect his commendable purpose, thus benefiting the entire community by the assistance which your funds would have given him. Now he cannot do this. The business which he wished to begin will not begin. The laborers whom he wanted to hire stay idle. At least some who, but for your wasteful deed, might, to-day, have been earning wages, are not earning them, or they might have been earning a certain rate of wages, but you have forced them down to a lower rate. All this to pamper in idleness members of the community, most of whom are useless!

"But this is not the worst. More deplorable than the fact that certain laborers have been thrown out of employment, or docked in wages, is the terrific waste of labor force which is brought about by giving to men and women that which they could themselves earn. It is a premium on idleness. It is incredible how soon people who are granted such a disadvantageous advantage will run down in their economic spirit. If they can be supported they will little by little become willing to be. The disposition to toil, which is at the basis of all the community's prosperity, is destroyed.

"The other fearful evil connected with loose giving is a moral one. The decline of economic character merges insensibly into a loss of moral character. Idleness is the mother of vice. The man who is willing that you should support him if you please, after a time becomes determined that you shall support him whether you please or not. If you will not give, he will take. This is always the tendency. Misinformed, thoughtless, irrational charity is probably responsible for hardly less vice than intemperance itself."

9. *Wealthy people's chief sin of omission is idleness.* The poor and rich are not rightly set in antagonism. The proper distinction lies between the thrifty rich and poor on the one hand, and the thriftless rich and poor on the other. Every man, rich or poor, who works and saves is, so far, the friend of his kind, and every man, rich or poor, who is idle or wasteful is, so far, the foe of his kind. The idle rich have to live. They do more; they fare sumptuously every day. This means that they are leeches on the body industrial and suck its blood. That process is little understood, whether by the idle rich themselves or by others.

10. *Wealthy people's chief sin of commission is waste, in the form of idle luxury.* There is an expenditure for luxuries which may be proper, but luxury in which people invest money for their own private satisfaction or vanity, without any betterment to their characters, and without any advantage of any kind, either to themselves or their fellow-men, is certainly idle, and, therefore, illicit luxury. When houses, grounds, equipages, etc., are provided beyond their owner's utmost need, the money so spent might as well have been sunk in the sea. It may be said that labor was employed in creating these. Yes, but when created, the product is beneficently useless,

and possibly harmful. Carrying gold to the sea would require labor, but that would not justify the waste.

II. The second lecture treated of combinations of capital. Having, in the first lecture, brought out the necessity, *as things are to-day*, of the accumulation of wealth in the hands of individuals, the speaker now showed how combinations of capital were formed, quite apart from legislative assistance; emphasized the social dangers and advantages which might result from such combinations; and advanced to the position that the possible good results can follow only on the condition of men's moral improvement. The lecturer urged:

1. *The competitive system of industry is fast passing away.* For this are substituted various classes of combinations to exclude competition, such as corners, pools, trusts, incorporated and not incorporated, etc. Although these are usually protected by law, attention was called to the fact that

2. *The system of combined business is not originally due to legislation, or to any extent kept up thereby.* At the beginning of this century competition was thought to be a sort of divinely appointed instrumentality for the fixing of prices in a just manner. While this result may be effected in simply organized business, it is not attained where the conditions are more complex. Trusts, etc., originated as a protection against the unequal fluctuations resulting from strenuous competitive warfare. They are not caused by legislation. The combine is the brother of the protective tariff, and not its child, as so many allege. If tariffs were abolished, industries would protect themselves from competition by international combinations. Against possible criticism of the statement that competition is vanishing from the business world, it was argued that

3. *Monopoly often exists where it does not appear.* Various instances were cited to show that an absolute monopoly is not necessary to fix prices. When an industry is sufficiently monopolized to fix the price of its product, further control is unnecessary.

4. *Combination in industry is to be permanent.* The age of competition is gone for ever. Legislation cannot restore it. The warfare between great combinations of capital is too destructive to be carried on, when satisfactory results can be secured by peace. The general fall of prices during the last thirty years has been instrumental in leading to the formation of these combines, but men have learned the lesson, and will not return to the old methods, even under the old conditions. Not hap or whim has made combination the industrial fashion of the day, but rigid social laws. There is no prospect that these will ever cease to have this effect.

5. *These monopolies may work immeasurable evil.* Unless somehow regulated, they will certainly do so. When a commodity is produced under trust conditions, cost does not regulate selling prices. Not the cost but the tolerance of the market determines the price. If the trust is close and the product a necessity of life, the price may be exorbitantly increased. Trusts threaten a graver evil than that of exorbitant prices — that of apathy toward industrial improvements and inventions, and tardiness in adopting such. Another danger threatening from trusts is a new feudalism — the subordination of men to men, the many to the few. This means inevitable degradation of character.

6. *Monopoly may work injustice without appearing to do so.* It may be that the price of a commodity falls considerably while it is in the hands of the trust. The community has thus been benefited. It may be said that for such a benefaction the trust deserves all its large profits. But, on the other hand, the improvements by which the trust has reduced prices often originate outside the trust. To these society has as much right as the trust. Again, it is reasonable to suppose that even under competition improvements would have been made, and prices reduced somewhat, at least. Further, it cannot be said that if the monopoly were in other hands — *e. g.*, the state — the public would not be still greater gainers.

7. *There is hope that combination in industry may, after all, become an immense net advantage to humanity.* Trusts do open new fields for improvement which competition could not enter, as illustrated by the pipe lines of the Standard Oil Company. They may do much to eliminate the losses arising from dangerous risks, from fluctuating prices due to needless glut of the market, from unnecessary plants afterwards abandoned, etc. Society wishes to hold all the good in the trust and avoid the evil. Three schemes for accomplishing this are suggested: (1) Socialism, discussed in the fifth lecture. (2) The assumption by the state of all monopolized production. This carried to the full is socialism. It involves the moral dangers of decrease of invention, laziness, cheating, etc. (3) Regulation. This should, in every case, be tried till it fails.

The speaker concluded as follows :

“But supposing that we can rely upon the regulation of massed industry by public authority to shield us from robbery in the form of exorbitant prices, where shall we look for that spur to the invention of machinery and of processes which has been the glory of competitive industry, and what is going to put such a spirit into the coming feudalism as may render it a blessing, or, at least, save it from being a curse? Society wants all the good which banded industry can bring it through the agency of great capital and orderly control, but these benefits alone

will not compensate for the loss of civil liberty, or for the decadence of genius in invention and initiative. If the new age of industry is to advance humanity, instead of causing retrogression, something must come with it that shall conserve freedom and enterprise. If the solidarity of industry is in store, as I believe to be the case, unless it is to bring some such preservative accompaniment, the outlook is gloomy indeed. What can we hope?

"Ladies and gentlemen, that is a question which political economy does not answer. It brings us to one of the very numerous points where political economy abuts upon ethics. That the approaching industrial age may carry our dear humanity a step nearer its millenium, moral betterment must come to men. We must have more philanthropy, richer, more solid character, willingness in men to do for love what hitherto only money could induce. Nor is this humanity's imbroglio here alone. At every point economic advance, increase in temporal good, waits, in last analysis, upon spiritual advance, increase in moral good "

III. The third lecture discussed economic evils as aided by legislation. In this category come bad taxation, bad land laws, and the vices of our monetary system. The system of taxation in the United States goes back to colonial times. It was applicable then, but not now. It proposes to tax everything a man has. This works injustice, because much can be concealed; it is a temptation to dishonest assessors: it is most unjust in that trust funds pay the fullest tax, etc. Land and buildings cannot be concealed. A tax on realty would be better than our present system. The principle of the "repercussion" of taxes would distribute it through the community. The speaker then gave an interesting exposition of Henry George's single-tax theory, with a statement of the conditions which led its author to propose it. While recognizing the justice of much that Henry George urges, the speaker would, for himself, deprecate an absolutely single-tax system, because it would tend to moral degeneracy and the destruction of liberty. This would follow because the appropriation of economic rent by the State would give too great a revenue, and to collect unnecessary revenue is, in finance, the unpardonable sin. Further, it would aggravate the wrong of all imperfections in assessment, produce an inelastic fiscal system, take away a needed weapon for disciplining minatory and refractory businesses, and would greatly threaten free institutions. This last would follow because the income would come to the government without budget, debate, or observation. Unless all political experience is at fault, let government thus have access to ample resources which are not voted to it item by item, after debate and reflection, and liberty will soon be but a name.

In treating of our monetary system, the lecturer began by declaring himself the hardest sort of a hard money man, and opposed to all forms of fiat money. He then proceeded to show the neces-

sity of regulating the quantity of hard money in circulation, in order that it might have a constant purchasing power. Scarcity of money means an increase of purchasing power. That means lower prices, with an absolute loss to every man who is obliged to buy, hold and sell again, which is the case in most business. Abundance of money means decrease of purchasing power. That means rising prices, with an absolute gain to every man doing business by buying, holding, and selling again. Permanence in the value of money becomes, then, of supreme importance. The importance of a constant value for money was summarized in these words :

"Were money merely a medium of exchange—something to be spoken into being for each act of traffic, and then annihilated—permanence in its worth could be dispensed with. But money also, besides furnishing our system of value-denominations, measures value, serves as a reservoir of value, and as a standard for deferred payments. To fulfil ideally any one of the last-named offices, it must preserve its general purchasing power unchanged.

"Increase in the value of money [falling prices] robs debtors. It forces every one of them to pay more than he covenanted—not more dollars, but more value, the given number of dollars embodying at date of payment greater value than at date of contract. Decrease in the value of money [rising prices] robs creditors, necessitating each to put up, in payment of what is due him, with a smaller modicum of value than was agreed upon.

"Such loss, whichever the direction of its incidence, is a misfortune not only jurally, but also economically. It is so much friction against the natural and desirable free play of exchange among men. In case money gains in power over commodities, so that prices fall, a quite special degree of this friction is experienced. Under such circumstances, money and titles to money become rich forms of property to hold, apart from the interest upon them—that is, apart from the use of them. Money is thus no longer freely exchanged, as it should be, for other forms of capital, but is either hoarded or loaned to such as can thoroughly assure its return in kind. This permanent value of money cannot be secured on a single gold standard. The amount of gold produced annually, which remains in the form of money, does not suffice to supply the amount of money needed. With the constant, or increasing, scarcity of money, falling prices and hard times must continue. Silver as a supplement to gold has some disadvantages, but it has also some great advantages. As the remedy for the evils of taxation and land tenure, I would recommend *laws* which should derive revenue largely from a tax on land, and an *international agreement* which should restore silver to the place it held before 1873."

[Lectures IV and V are given in full on pp. 113-142.]

VI. The last lecture of the course, on "Weal and Character," was devoted to emphasizing the necessity to social advancement of improvement in character, and to showing the possibility of using the public schools most efficiently to secure this end. The various economic evils noted in previous lectures are all traceable to greed and selfishness coupled with apathy and ignorance. The difficulty with a

scheme of State control such as is sketched in Bellamy's *Looking Backward*, lies in securing honest officials and a people free from vicious jealousies. Let virtue multiply so that every public servant whom we elect can be trusted, and many industries can go over to the State, greatly to the general profit. The frauds, thieving, and gambling in business circles do much to make hard work necessary to escape poverty. Poverty is not wholly caused by shiftlessness and drink. Capital might be cheaper, and wages higher in consequence, were dishonest men made honest. So in the world of labor. If all laborers were honest, faithful, true, and free from jealousies, labor could successfully combine to demand about what it chose from capital.

These evils are evils of character. They cannot be cured by legislation; nor can the theory of leaving all to "natural law" be more successful. Social adjustments may more or less improve men's condition, but nothing short of a moral betterment in men is going to effect radical changes.

Another line of thought makes this conclusion a real demonstration. It is a sadly convincing induction that when material advancement does chance to come to the poorer classes, as through a rise of wages or the cheapening of bread, the gain is instantly checked by an increase in population. Though it has been customary to make light of Malthus, none of the many refutations of him which have been advanced have touched the abiding truth of his doctrine, that population tends to increase more rapidly than the means of subsistence; mouths multiply faster than meals. Of course population cannot actually run beyond its food supply. But this is prevented by certain checks, partly preventive, which veto the origination of human life, and partly repressive, such as wars, famine, disease, etc.

Three hard facts confront us: that the earth's stock of substances capable of sustaining life is limited; that many of these are passing hopelessly beyond man's reach; and that such utilization of plant nutrition as is intrinsically possible must for ever increase its cost. Malthus's doctrine then is, for substance, true, that some men's reproductive propensity needs governing. Let the checks be preventive rather than repressive.

"There is but one force capable of bringing this result, so imperative if humanity is to advance. That force is character. Let the masses remain ignorant and brutal, and human life will for ever continue in threatening disproportion to food, progress and poverty side by side, the comfort of a few shadowed by wars and want and sicknesses on the part of the multitudes. For man's body as for his soul, for time as for eternity, his only hope lies in spiritual elevation. The problem of human progress is the problem of improving human character."

To achieve this end, two different policies are advanced. The first that of the Church appealing by exhortation to men's conscience and reason. The Church has done and is doing much, but her victories over one social layer are largely offset by the coming into being of a lower layer beyond her reach. The second policy identifies the moral with the economic slum, and tries to improve both by the material improvement of the latter. Against this is to be urged (1) that the material improvement must have a moral starting-point, (2) material advancement does not correspond with moral accomplishment, (3) a good chance to rise does not insure a man's rising, either temporally or spiritually, (4) the rich need moralizing no less than the poor. What is needed is to raise the standard of living among the lowliest, to imbue the poorest people with such a sense of the dignity of life, as to make them unwilling that children of theirs shall be doomed by poverty to live like brutes or like slaves, as so many now do.

The best agent to effect this is an ideal public school system, with nine months of compulsory school for every child till the age of fourteen. The kindergarten should be incorporated into the public school system, and its methods carried, so far as possible, throughout. We must insist that in morality and culture, as well as in all æsthetic regards, every teacher shall be a perfect specimen of manhood or womanhood. Every schoolhouse should be a palace,—a delight and invigoration in architecture and all artistic adornment and scientific appliance. Twelve years of life under such conditions would reconstruct the conception of what it is to live. Nothing hinders the realization of such a scheme but the apathy of the majority. The lecturer closed the course with these words :

"Ladies and Gentlemen, I am sure that this lecture must seem to you very unsatisfactory. It has shown you how terrible is the problem of a worthy life for man here in this earth. It has, perhaps I may say, blazed a road to or toward the solution of that problem; but it has not solved it, or more than indicated the method by which it is to be solved. In the present condition of moral and social science, it would be rash to presume to do more than point in the direction of hope. I unhesitatingly believe in a perfected humanity, but how, in precise or minute details, the perfection is to be wrought out, none can now say."

THE MÜLLER SEMITIC LIBRARY.*

I have been asked to write a short description of the library of the late August Müller, of Königsberg, which was bought for the Seminary a few months ago. The task is a somewhat difficult one, for the library is emphatically the library of a specialist, and of a specialist, too, whose work lay in a region not often entered by the general reader. To the Arabic student it would be easy to convey an idea of the richness of this collection by a mere list of such names as *Sibawayhi Ibn Manzūr*, *al-Maqqarī*, *al-Ḥarīrī*, *Ibn ‘Abd Rabbihi*, *Abū-l-‘Alā*, *al-Ma‘arrī*, but the majority of the readers of this magazine would be little helped by that. To meet their needs I would have to describe not this library, but Arabic literature as a whole, and perhaps it may be best to regard the following scattered and scrappy notes as a most insufficient attempt at that impossible problem.

Few realize even yet the riches of the Arabic literature, and those few who do are still, like the scholars of the Renaissance, working much in the dark, knowing that many books once existed, that many saved out of the wrecks of centuries still exist, but having seen few and having ready access, through the printing press, to fewer still. But slowly texts are edited and books printed—for those printed in the East cannot be said to have been edited—and as the work goes on we may be in danger again, like the earlier Humanists, of being overwhelmed by the growing material. It is a strange thing to live at a time when a world is re-awaking,—when we do not know from day to day what news may fly over the Atlantic of manuscripts found in some forgotten mosque library or in some remote town whose streets are trodden once, perhaps, in a hundred years by a Christian foot. Books, confidently declared to have perished, have appeared in precious unique copies, and now no scholar would dare to say that such or such a work is hopelessly lost.

But it is only with the printed treasures of the literature that we have here to do. Our manuscripts are few and none is of importance, but in printed books the Arabic collection of this Seminary may now claim a place by any on this side of the Atlantic, if, indeed, it is not the richest of all. A mere list would give little idea to that class for whom this is written, but let any one go down into the basement of the Library and he will see there two Arabic lexicons in Arabic, each of which more than rivals in extent the *Cen-*

* The collection here described contains 2,367 books and 353 pamphlets, of which 1,100 books and 103 pamphlets are texts or translations, mostly of Arabic literature.

tury Dictionary for English, while, after the *Century*, no English dictionary comes within a third of them in size. The one was written by *Ibn Manzūr*, who died A.D. 1311, a hundred years after the charter of the University of Paris, and ten before the death of Dante — English letters had then no date — the other by the *Sayyid Murtadā*, who died in 1790, six years after the death of Dr. Johnson, and thirty after the publication of that dictionary which now shows so small beside his ponderous folios. There, too, is the *Sahāḥ* — a smaller book whose author died A.D. 1003, when the Arab Universities of Cordova and Seville were the only lights in Europe, and the rule of England had slipped from the Saxons to the Danes. And when we turn to grammar, there is the work of *Sībawayhi*, called reverently by his followers — and they are all the grammarians of Islam — “The Book,” written when Charlemagne ruled in Europe and Alcuin taught the Trivium in his schools. And after him in long succession come the many generations of students, divided among the four great Masters and reaching down to our own day — each following each with text and comment and supercomment, marginal note and appendix, quotation and explanation, a huge jungle bristling with dialectic and technicality, into whose mazes few have ventured deeply, yet if any one will, the material is here. Beside the books on grammar, lie those on the *Qur’ān*, on its text, its history, its exegesis, and upon the sciences that are drawn immediately from it. Among the *Qur’ān* commentaries will be found monuments of learning, ingenuity, and subtlety which rival any upon the Bible. There is *az-Zamakhsharī’s* great work, suspected of rationalism and full of elaborate metaphysical trifling and a power of not understanding and distorting the plainest text that would have done honor to any of the Matthew Henrys of Christendom. By its side lies, with many others, the shorter commentary of *al-Baydāwī*, a book of unimpeached orthodoxy, and the most popular and widely used in Islam. There, too, are the books embodying the traditions of the Prophet — vast storehouses of sayings and doings, mostly forged, ascribed to Mohammed and on this authority established as a norm for the life of all true believers, and, especially, as a basis for the whole intricate system of Muslim jurisprudence. And that system who can adequately describe? Who has sounded his way over those shoals and past those rocks and knows in detail how the school of *Abū Ḥanīfa* differs from that of *Mālik*, and both from that of *ash-Shāfi’i*? Perhaps two or three men in Europe; but if any one would study it, again he will find material here.

And if we pass from theology to its close if quarrelsome comrade, philosophy, we will find again food for reflection and work. Here is

the linked chain by which the thought of Greece was first flashed on to Europe. Through the Eastern brain and on the Arab tongue, Aristotle passed to us. His interpreters — men to whom all reverence is due, for they kept alive the lamp of reason through ages called of faith — bear names strange to both East and West, Avicenna, Averroes, Avicbron, marks of their fates at the hands of mediæval translators. The East now takes but little interest in them as heretics and unbelievers, but their scanty remains are being carefully though slowly collected and published by those few Western students in whom a knowledge of Arabic and a knowledge of philosophy join. Here, too, we may mention those who developed and handed on the young Greek arts of algebra and geometry — much of Greek mathematics is extant for us now in Arabic translations alone.

But of these only a few have been printed, and so we may pass on at once to the great division of history. It would be difficult to find an era of European history on which the Arab historians and records could not throw some light. Even for the time of Napoleon I we have a history of Egypt and a letter to him from the '*Ulamā* of Cairo which has been edited and translated by De Sacy. And when we go further back, the history of the later Byzantine Empire must some day be rewritten in the light of the Arab chronicles, which tell the story of that marvelous sweep of conquest which carried the Crescent in ninety years from Samarcand beyond the Oxus to Tours, in Southern France. Through the two centuries of the Crusades, involving more or less all the history of the Europe of their time, we must use Arab sources, and it is only with the final expulsion of the Moors from Spain in the year of the discovery of America that their importance for that country ceases. So, too, the history of the strange, half-Christian, half-Muslim Norman rule in Sicily, with all its long consequences for Italy and Southern Europe, of history, of science and of literature, must be written from Arab records. One of the greatest works on geography which Arabic possesses belongs to the Sicily of this period, and it is curious to notice how its author laments just such a shipwreck in the English Channel with loss of memoranda and notes as befell Palgrave in the Persian Gulf. But to turn to the books themselves, there, among many smaller and some earlier works, are the Annals of *at-Ṭabarī*, who died in A.D. 921, a gigantic history of the world like that planned by Sir Walter Raleigh, carried out in such a manner as to gain for the author from Gibbon the title of the Livy of the Arabs. Later there is a similar great work by *Ibn Khaldūn*, a man who stood head and shoulders above all of his time, and was probably the first really philosophical historian. In fact, his philosophy went far to spoil him as a source of evidence, for his

Muqaddama, or introduction, might have been written by Buckle himself. He died in 1405. There was another great original mind in *al-Bērūnī*, who wrote, A.D. 1000, a book on chronology—*The Vestiges of the Past*,—which it might be difficult to surpass in scientific acumen and accuracy. But, perhaps, a still more startling work to come from the pen of an Arab is his book upon India, a minute description of the people, their language, and their country, with their religion, philosophy, customs, etc., which, in its perfect objectivity and freedom from prejudice, reminds us that supposed modern scientific methods are as old as genius. It is only possible to mention *Ibn al-Athīr*, the historian of the Crusades, *as-Suyūtī*, who wrote *de omni scibili*, including important histories of the *Khalīfahs* and of Egypt, *al-Maqqarī*, the historian of Spain, and *al-Maqrīzī*, the historian and describer of Egypt. Reference, too, is only possible to the biographical dictionaries in which Arabic is rich, by *an-Nawawī*, *Ibn Khallikān*, *Ibn Hajar* and others, veritable encyclopædias in detail, and only surpassed by the greatest efforts of our own time.

Geography, if anything, is the weak spot of this collection. Yet it contains many geographical works of the greatest interest, and it is to be hoped that the gaps may soon be filled up. In this the Arabs were the heirs of the Greek geographers—of Strabo and Ptolemy of Alexandria—and well they carried on the charge committed to them, neglected as it was by the Europe of the time. In *Abū-l-Fidā*, who died A.D. 1331, almost two hundred years before Magellan put a girdle round the world, there will be found a careful solution of the problem of the three clocks; and the travels of *Ibn Baṭūṭa*, who died in 1377, extended from Western Africa to Farther India. It is needless to speak of the special descriptions of Egypt, Syria, Arabia, Mesopotamia, and Persia—often cast in gazetteer form, and with notices on literature and history—and I shall go on at once to the great divisions of poetry and literature in the narrower sense.

Just before the time of Mohammed there appears to have come in Arabia one of those strange outbursts of creative genius which, from time to time, have marked the history of the world. This, if itself within narrow limits, was one of the greatest and most far-reaching in its consequences, for probably Mohammed himself was only one of these poets, turned aside, through some cause, from his true career. However that may be, the Arabs of his time were poets, the fire burned within their veins; every tribe, every encampment, had its singers whose songs flew from mouth to mouth, and were only written down when they reached the great towns with their fixed civilization. They sang of love and

war, of the joy of union and the grief of parting, of the night-journey under the eternal stars, and of the glory of their tribes. It is the scanty fragments of this full song-tide — as gathered and preserved for us in such great storehouses as the Book of Songs of *‘Alī* of Ispahan, the seven *Mu‘allaqāt*, the *Ḥamāsa*, the collection of the tribe of *Hudhayl*, and the collections of the different poets, when such had been made and survived — that form the beginning of Arabic literature and its most precious treasures. The poetry that comes after that first magic time has lost the fresh charm. The winds of the desert no longer blow free upon us through its lines; the vistas and the solitudes of the mountains no longer formed its poets; the hot-house blossoms of the Oriental town sprang up, and the old rugged strength was gone. Still the spirit of poetry was not dead. The form was changed, and for the worse; but from time to time appeared great names which maintained the old traditions. Such were *al-Mutanabbi* and *Abū-Nuwās*, *Abū-l-‘Alā al-Ma‘arrī*, and *Abū Tammām*. But a form of literature of a very different type was growing up. It may, perhaps, be best described as “Ornate Prose.” Its greatest example is the *Maqāmāt* of *al-Ḥarīrī*, translated *Séances* by De Sacy, by Chenery, *Assemblies*. They are written in elaborate rhymed prose, and the resources of the language are strained to the utmost to afford fanciful and metaphorical expressions for common things. They are full of deep hidden allusion and far-fetched comparison, and even purely mechanical devices — such as the writing of verses without the use of a certain letter or letters, or that can be read either backwards or forwards — are employed to show the author’s command of the language, and to produce piquancy and novelty. With genius such as that of *al-Ḥarīrī*, or *al-Hamadhānī*, his predecessor, this elaborate trifling was possible, but in the hands of lesser men it showed that the end was near. The form came to be prized above the matter; how a thing was said above what was said. Beside such *Maqāmāt* stand collections of letters in which the object striven after is the same. In truth, the minute and loving study of the Arabic language has been the glory and bane of its literature. No other language has been subjected by its speakers to such microscopic examination and analysis, and a knowledge of its delicate shades of thought and expression is the first and absolute requisite in the educated Muslim. As a consequence, and to meet this need, there has grown up in Arabic a great department of literature which is called *Adab*, perhaps best rendered “literary education,” though the word covers both manners and knowledge. Such works are great thesauri of verses and anecdotes, details of literary history and of history proper, of lexicography and of grammar, of

prosody and rhetoric. Of these we have many, including the *Kāmil* of *al-Mubarrad*, the *ʿIqd* of *Ibn ʿAbd Rabbihi*, and the great *Treasury of Adab* of *Ibn ʿUmar al-Baghdādī*. It will easily be seen of how great importance such books are to us in our study of the language. Finally, a word upon Romances. Probably the *Qurʾān* and the *Book of the Thousand Nights and a Night* are the only Arabic books that are universally known in the West; yet no Arab scholar would admit that the last belonged to literature. It is not written in the usual literary style, and that, for an Oriental, is enough to condemn it. But for us it will always remain as one of the great books of the world; and, to regard it from a purely utilitarian point of view, no other book gives such an insight into the life and thought of the East. Of it we have several editions. There is also the great romance of chivalry, *ʿAntara*, and several similar romances of the free life of the desert written for townsfolk. These degenerate gradually until we come to stories like those in the chap-books of the 17th and 18th centuries in England—the popular reading in the Syria and Egypt of to-day; very curious and amusing some of them are, with rough illustrations rudely copied from Western books.

I have now indicated very shortly and incompletely the importance of the Arabic portion of the last great addition to the library. But there is also a considerable number of Syriac books, many of which are rare and valuable. Further, there are some in Persian and Turkish; and, finally, a very large number in European languages upon Eastern subjects. Adequately to describe these is impossible. They consist of manuscript and book catalogues, works on Oriental numismatics and palæography, grammar (especially Semitic), history, geography, religion, etc. Three great books, however, demand special mention. One is Silvestre's *Paléographie Universelle*, in four great folio volumes—a work which will stand beside the Complutensian Polyglot as one of the great treasures of the library. The other two are architectural—Murphy on “The Arabian Antiquities of Spain,” and the great French work on Cairo by Pascal Corte, *Architecture Arabe ou Monuments du Kaire*.

D. B. M.

THE FIRST OF THE ALUMNI LECTURES for this year will be those on *The Septuagint*, by Rev. John Luther Kilbon, '89, of Boston, the topics and dates being as follows: February 20, The Hellenistic Movement and the Septuagint; February 27, The Text of the Septuagint; March 6, The Value of the Septuagint to Modern Students.

THE REGULAR GENERAL EXERCISES for January included a Missionary Meeting on January 3, addressed by Rev. Charles H. Bullard, of Hartford, on *The Work of the Tract Society*; a Faculty Conference at which Professors Mitchell, Walker, and Paton spoke on *Three Historic Phases of Piety*; and two Rhetoricals, including the following exercises,—January 1, Reading of 1 Cor. i., by Mr. Goodenough, and a Sermon by Mr. Bell; January 31, Reading of Wesley's *Wrestling Jacob* by Mr. Gavit, an Exegesis of Matt. xvi. 18-19, by Mr. Eames, and a Sermon by Mr. Brewer.

THE DAY OF PRAYER FOR COLLEGES was observed on January 25 by the omission of all recitations and by a public service in the Chapel, at which reports were made from a number of the colleges now represented in the Seminary.

THE USUAL LEADERSHIP of Morning Prayers by the several professors has recently been varied by informal addresses on January 18, by Rev. Mr. Grieg, now at the head of the McAll Mission in France, and on February 5 by Professor Graham Taylor, D.D., of Chicago Theological Seminary.

AS WE GO TO PRESS, we note the giving of a special lecture on February 13, by Rev. A. C. Thompson, D.D., on *Ministerial Plagiarisms*, the winter meeting of the Board of Trustees on February 14, and the inauguration of Professor Charles M. Mead, Ph.D., D.D., in the evening of the same day, as Riley Professor of Christian Theology. Professor Mead's Inaugural Address will be printed in the April RECORD.

THE FOLLOWING STUDENTS have been obliged to withdraw from the Seminary: Mr. Cotton, graduate, to return to pastoral work; Mr. Johnson, '95, to enter Clark University, Worcester; Miss Rogers, '96, on account of ill-health; and Mrs. Adams, special, to take charge of the work of the Hartford City Mission.

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THE CAREW LECTURES for this year, by President Andrews, will probably soon be published by the Hartford Seminary Press, under the title of *Wealth and Moral Law*. The book will have about one hundred and fifty pages, and will be similar in shape and general style to the *Ethics of Literary Art*, published last year, but issued in both cloth and paper binding.

THE SPIRITUAL LIFE is the product of two factors, the divine and the human. The working of the former is beyond our grasp. But the latter is ours to know and to direct. The narrowness of too many Christian experiences, their obvious defectiveness, results not from feebleness in the divine source of life, but from faulty human methods of seizing and appropriating that life. Systematic thoroughness of thought is nowhere needed more than as a foundation for a proper religious experience. The epistles of Paul are notable for their recognition of this truth, particularly in his repeated catalogues of "the fruits of the Spirit," and his other delineations of the full Christian ideal.

In these days of mushroom Christianity, with its heedless emphasis on mere entrance into the Kingdom or on mere sentiment as a token of citizenship therein, there is need, on the part of religious leaders especially, of a studious breadth and method of thought as a means to deep and broad spirituality. Each mind must work out its own method and achieve thus its own breadth. But one principle cannot be ignored. Personality is the great reality of the universe. The relations of personalities are the essence of its life. The systematic intellectual mastery of these relations as conceived in God's thought is, therefore, necessary for well-balanced and true spiritual activity.

Every soul has three classes of personal relations and three corresponding spheres of duty,—relations and duties to itself, to God, and to other souls. In the first, introspection, self-analysis, and self-criticism are prerequisite to self-mastery and self-culture. In the second, a broad acquaintance with God's manifestations of Himself in creation, providence, and His more specific revelations, and an established intimacy with Him in devout meditation and prayer, are prerequisite to efficient union with Him in the economy of His earthly Kingdom and to citizenship in the eternal heavenly Kingdom. In the third, a genuine knowledge of men as they are and have been, a lively sympathy with human nature in all its aspects, and an established intimacy with many sorts of men through society and literature, are prerequisite to a fruitful and helpful influence toward truth, purity, nobility, and heavenliness.

The Holy Spirit waits to pour His infinite energy into all the channels of human life. But the accessibility of all these channels depends on a systematic and comprehensive knowledge of them and of their interrelations on the part of the human recipient. It is for the educated minister more than all others, both by teaching and by example, to set forth continually the immense scope and fundamental importance of this truth.

PROFESSOR T. H. GREEN, in his essay introductory to Hume's works, draws attention to the fact that the skeptical attitude of Hume in philosophy and religion is the result of conclusions logically drawn from premises which Bishop Berke-

ley had laid down as the only defense against the atheism and materialism of his day. This striking fact leads him to remark "that when the most pious theological purpose expresses itself in a doctrine resting on an inadequate philosophical principle, it is the principle and not the purpose that will regulate the permanent effect of the doctrine." This is a profound truth. History abundantly illustrates it. Preachers should not forget it. Strenuous zeal for immediate efficiency does not adequately excuse the uncritical acceptance and impartation of current forms of philosophical or scientific thought. Every public teacher is responsible not only to his own generation but also to the generations which follow.

PROFESSOR WENDT of Jena, author of the recently translated *Teaching of Jesus*, has an article in the last number of the *Zeitschrift für Theologie und Kirche* which compares the teaching of Paul with that of Jesus. Its aim is to bring out emphatically the resemblances between the two, but at the same time to disclose how the Pharisaic religious preconceptions which were fundamental to Paul's thinking led him to deviate from the teaching of Jesus. In so far as he did this he deviated from the true essence of Christianity, for the "norm" of Christianity is what Christ taught. In working out this thesis the author shows the most painstaking scholarship combined with an intense religious earnestness and a profound reverence. One must sympathize with his purpose to bring men to a clear apprehension of what Christianity is, in its innermost nature. Still, one cannot avoid the feeling that he will fail of reaching the end aimed at, because of the nature of the critical principles which control his method, and consequently shape his results.

SINCERITY OF PURPOSE in seeking truth does not make it certain that what is found *is* the truth. Honesty in holding an opinion does not make him who to-day holds it a righteous man. Neither present sincerity of purpose nor present honesty of conviction supplies a standard of truth or righteousness. The skeptic may argue: The sincere seeker finds the truth; I am a sincere seeker; hence what I have found is the truth. The

dogmatist may say: Honesty is the test of righteousness; I am honest in my convictions; hence I am righteous. Both are wrong. Truth and righteousness are not subjective products, but objective permanencies. Even though the Kingdom of Heaven be within you it came from without. You did not rear its towers.

THE RECENT DISCUSSION in *The Independent* of Christian Unity and the relation thereto of the famous Lambeth propositions, recalls attention to the essential question regarding the Historic Episcopate. The difference between Episcopalians and other Christians is simply a question of historic fact. If the Episcopate *is* historic in the sense Episcopalians claim, the logic of their position is unanswerable. But so long as the fact is disputed, and disputed most learnedly and strenuously, too, by members of their own body, others may be pardoned for holding the matter open. If the "fact" is only an assumption, or if its nature has been misconstrued by the church of whose very constitution it is a part, the organic unity of Christendom upon it as a center is not only impossible but undesirable. Controversy about "ministerial reciprocity" is comparatively trivial beside this fundamental divergence of opinion as to the historic genesis of the Church.

SOME CURRENT NOTIONS CONCERNING DOGMATIC THEOLOGY.

INAUGURAL ADDRESS OF CHARLES MARSH MEAD, PH.D., D.D.,

Riley Professor of Christian Theology,

FEBRUARY 14, 1894.

Christian theology is the science which undertakes to state systematically what Christianity is. This is a function which at least seems to be innocent, whether important or not. But it cannot be denied that this science has during the last generation in many quarters, not only outside, but inside, of the Christian church, fallen somewhat into disrepute. In our theological seminaries it has ceased, so far as the time devoted to it is concerned, to be the leading theme. Doctrinal preaching has been so mercilessly abused and ridiculed that an ordinary minister seldom ventures to preach a sermon on any of the so-called doctrines, and still less would think of propounding a theological system in sermons after the manner of President Dwight and others of the olden time. The very word "doctrine," and still more "dogma," has to most ears an unsavory sound; and the man who deals with dogmatics has no name which has not an offensive sense. Call him dogmatist, dogmatizer, or dogmatician; and in either case a stigma is put upon him. One might almost imagine that in the popular mind the apostolic injunction to "beware of dogs" is conceived to be an abbreviated way of telling us to give a wide berth to dogmas, dogmatics, and dogmaticians.

There are, however, unmistakable signs that this prejudice against dogmatic theology is already giving place to a reviving interest in it. Present discussion in Germany, for example, is no longer devoted predominantly to Biblico-critical topics, but is turning more and more to dogmatic questions. But notwithstanding this healthful reaction there is still so much of the prejudice remaining that it may be well to consider some of the influences which have been working to produce it.

1. The most popular reason for antipathy to dogmatic theology is that it is *unpractical*. Religion is not primarily a way of thinking; it is not a set of doctrines; still less is it uncertain speculation. Therefore, it is said, all preaching of mere dogmas is out of place in the pulpit. The church should make it its chief business to produce a practical effect on the life of the world. The effort should be made, not to teach men what views they ought to hold, but what they ought to do. Consequently, it is urged that in ministerial training the weight of attention should be given to practical theology. In these days, when so much is thought and said about social problems, it has even been seriously proposed that sociology should supplant dogmatics in our theological schools. The young minister should go forth prepared to take a prominent and controlling part in this seething agitation of conflicting social forces. For this purpose time spent in poring over antiquated dogmas and metaphysical subtleties seems to be wasted. What difference does it make with the practical minister, grappling with the wickedness and wretchedness which is all around him, whether men sinned in Adam or not? whether human depravity can be called total, and if so, whether we can decide in just what sense? whether human freedom can be reconciled with divine sovereignty? whether we can formulate or comprehend a correct doctrine of the Trinity? whether we can speak with confidence concerning the future state? What have these and other such questions to do with the practical work of rescuing the fallen, reclaiming the vicious, fighting against social evils, and exhorting to the discharge of the duties which men owe to one another?

2. Another reason for the low estimate of dogmatic theology is the opinion that a scientific treatment of Christian truth is *not feasible*. The fluctuations in theological doctrine, the mutual contradictions of different systems, point, it is thought, to an inherent difficulty in the task of stating systematically what the contents of the Christian faith are. We see creeds which were wrought out as the result of intense theological thought two or three hundred years ago now pronounced antiquated, and needing either to be revised, or else cast aside as not capable of being remodeled so as to serve present needs. We see the diversity in doctrinal opinion become so great that

the Christian Church is rent into different factions by the inability of Christians to come to an agreement with respect to subjects which yet are regarded as of vital importance. With what confidence can any one propound a dogmatic system, when it is morally certain that comparatively few will fully assent to his propositions even on points which he deems fundamental? In addition to all this, we are reminded that a correct dogmatics depends on a correct exegesis of the Scriptures, and that a correct exegesis depends on an exhaustive exploiting of all that history, archæology, and philology are able to furnish by way of clarifying the meaning of those ancient writings; whereas much still remains to be done in these departments of research. Furthermore, it is said, Christian theology is ultimately the outcome of Christian thinking, and Christian thinking is shaped by Christian experience, and Christian experience is itself a variable thing, according as now one, and now another, phase of belief becomes prominent among the elements that make it up. In short, Christian experience has not yet reached its consummation; and it is therefore premature to attempt any definite and systematic statement of what its deliverances are. Accordingly, all that can now be done is to make some partial and tentative efforts to formulate certain of the truths which are most distinctly involved in the Christian scheme—to furnish some materials, as it were, for the perfect structure which may come in the distant and uncertain future.

3. Akin to the foregoing is another influence which works inimically to the science of dogmatics. That is, the mania just now widely prevalent, which leads men to find in everything a *process of evolution*. This is a highly fashionable word. It figures very largely in the titles of books which treat of subjects in the naming of which formerly the simple word "history" would have been used. We not only have learned treatises on the Evolution of Religion and the Evolution of Christianity, but a newspaper writer discourses about the Evolution of the Standard Prayer-Book. If some enterprising investigator should compose a work descriptive of the various styles of head-coverings to which men have been addicted in different ages and nations, he would doubtless entitle his book *The Evolution of the Hat*. Because naturalists have made it probable that the various types of animate creatures have resulted from a slow process of

differentiation — a process the end of which no one can foresee — it is inferred that all things of whatsoever kind are subject to the same laws of development. Therefore nothing can be regarded as completed or perfect. As the primordial protoplasm was unlike the fish which ages later was evolved from it, and as the fish was unlike the man who ages later still was evolved from it, so the dogmatics of our time must be regarded as the present phase of a process which will produce ultimately no one knows what, and will end (if it ever does end) no one knows when. Therefore, of course, no so-called system of dogmatics ever yet developed can be called in any sense perfect or final. Absolute truth cannot be attained. Perception itself is only a subjective experience; whether it represents any objective reality cannot be affirmed; or if it does, no one can say that the representation is truthful. Still less can truthfulness be predicated of any generalizations of those subjective impressions. Therefore dogmaticians have no right to pretend to *know* anything about religious truth in general, or Christian truth in particular.

4. What has just been said pertains to a type of thought which, in its full development, is to be found outside of the Christian Church rather than in it. But one of the fundamental assumptions of extreme evolutionism has obtained more or less lodgment among many professed Christians; and while it does not involve any necessary hostility to all dogmatics as such, it does tend seriously to modify the Biblical and traditional character of dogmatics. I refer to the tendency to *doubt or to deny the reality of the miraculous*. There can be no question, but that there is a drift in theological thinking which is trying to accommodate Christianity to this conception of things. Whether the attention is directed inwardly to personal experience, or outwardly to historic facts, the effort is made to tone down or explain away the supernatural, and to show that the reign of law prevails as truly in the spiritual as in the natural world. We are told that the ordinary method of viewing religious truth is essentially deistic, that God must not be conceived as transcendent, but as immanent, and that, therefore, the antithesis between naturalism and supernaturalism must be regarded as unfounded and as destined soon to become antiquated. Accordingly, conversion from sinfulness to holiness must no

longer be regarded as in any sense sudden, but as a gradual process. The advent of Jesus Christ among men must not only be explained without the assumption of a miraculous birth, but must, somehow, be shown to have been an event to be accounted for by the circumstances of his age and country. The stories of his miraculous works may be accepted in so far as the reported healings can be put into the same category with the cures wrought at the present day through the prayer of faith or the so-called Christian Science; but those which ascribe to him the power to raise the dead, or suddenly to calm a tempestuous wind, must be discredited; and even the story of his own resurrection, peculiarly authenticated though it is, must somehow or other be adjusted to this scientific view of the universe.

It is obvious that under the control of such a conception of things, especially if it should become general and be consistently carried out, Christian dogmatics would become so transformed as hardly to be recognized. The doctrine of the person of Christ and of salvation through him would have to be radically reconstructed. His pre-existence and his incarnation would no longer find place among the doctrines of the Christian system. And since the only history of his life which has come down from the century in which he lived is saturated with supernaturalism, making not only his deeds, but his person, a miraculous phenomenon, it follows that the Bible could no longer be depended on as a trustworthy source of religious truth. Christian theology would come to be nothing but the current psychology and ethics of the day. Men might continue to call themselves Christians. Whatever of Christ's words and works are assumed to have been authentically reported might be utilized in framing codes of morals; but Christ as a superhuman or divine being, having authority to command and power to save, would be no longer recognized. The very center and core of Christian dogmatics, as it has been handed down from the beginning of theological thought, would disappear.

It is true, things have not quite come to this extreme. The force of tradition and education is too strong to be broken suddenly. The general view that has been held of the exalted character and special mission of Christ is not easily abandoned by those who profess to be his followers. There are those who question or deny the miracles alleged to have been wrought by

Jesus, who yet stoutly maintain all that the Church has taught concerning his sinlessness, his unique relation to God, his redemptive work, and even his deity. Thus they think to mediate between theological orthodoxy and scientific doubt. The essence of the Gospel, they say, is something spiritual, not material. We are required to believe in Christ as a Redeemer from sin, not in him as a wonder-worker. Whether he actually multiplied the loaves of bread, or turned water into wine, it is not vital to our salvation to know. In this way, it is thought, we may fully meet the doubts and prejudices which come from the scientific spirit of the day, and yet retain the substance of the faith once delivered to the saints.

It is largely the same type of thought and feeling which underlies the assault which has of late been made in Germany against the Apostles' Creed. That early symbol of Christian belief has seemed to most Christians so simple and unobjectionable that all might easily accept it as the expression of their common faith. But notwithstanding its brevity and simplicity, it contains a confession of faith in the two great miracles which are recorded as having been wrought on the person of Christ—the birth from a virgin, with which his earthly life began, and the resurrection from the dead, with which that life was ended. The contention has been directed towards the dogma of the miraculous birth, as being one which candidates for the Christian ministry should not be required to assent to. But the distinguished scholar (Harnack) whose published utterances on the general topic provoked the controversy, had already put himself on record as holding that the miracle of the resurrection is insufficiently attested. It is, therefore, not unreasonably imagined, that the underlying impulse of the movement in question is the disposition to regard belief in the supernatural in general as not essential to Christian faith and to good standing in the Christian ministry.

This movement for a revision of the Apostles' Creed, or for a substitution of something else in its place, quite naturally receives its strongest support from that school (Ritschl's) which makes the claim that its theology can never come into collision with natural science or philosophy for the reason that it keeps itself on an entirely different plane. The representatives of this school define a miracle as any event that has a striking effect

on the religious life. Having thus removed miracles from their ordinary association with natural forces, according to which they are extraordinary events not to be accounted for by those forces, these men have no controversy with the scientist who insists that there can be no such exceptional occurrences. The science of dogmatics, in so far as it is determined by this type of thought, becomes predominantly, if not exclusively, the doctrine of faith, as distinguished from the doctrine of the objects of faith. In other words, the attempt is made to tell what Christians believe, but not what they believe in. It is maintained that Christian *experience* furnishes the true field of investigation for the dogmatician. But this experience cannot take cognizance of facts which are not strictly religious. Consequently, the question whether a miracle, in the current sense of the term, ever took place, becomes practically a matter of indifference. And so with regard to questions of speculative or metaphysical interest, we are told that faith is not concerned about them; so that dogmas respecting the incarnation, or the Trinity, lie outside of the domain of personal religion. Jesus is accepted as a historical personage, who, in some sense, made a revelation of the divine love, and as such a revealer he is believed in. But what his essential nature was; how he came into the world; whether he had an existence previous to his earthly one,—such questions it is said, are not religious questions, and faith has no verdict to utter respecting them.

More might be said by way of setting forth the adverse influences with which Christian dogmatics has to contend; but the foregoing may suffice. In commenting on these phases of opposition to what has been currently presented as the science of Christian faith, let us consider them in the inverse order of their mention.

1. The last-named tendency seems to be the least radical and most plausible. It does not propose to abolish, but to reform. It undertakes to limit dogmatics to a statement of what is involved in purely religious faith, and to leave to secular science everything else. The question, what natural laws are, and whether they ever have been, or ever can be, violated or superseded, it would leave as one for secular science to deal with. Whether the stories, in the New Testament, of so-called miracles are to be accepted as fully authentic, or whether the appar-

ent miracles are real ones, it would leave an open question, and simply maintain that the Christian religion does not consist either in belief or disbelief of miracles, but in spiritual experiences and exercises with which natural science has nothing to do.

The aim is good enough, but is it reached? Is it possible so to divorce religion from all questions of natural science, philosophy, and history, that there is left no common ground on which they meet, and on which there may be apparent, if not real, collisions? On the contrary, the very men who think they have accomplished this feat lay stress on the importance of the historical fact of the appearance of Jesus Christ in the world, and of the revelation which he has made. But history is a secular science. The man whose business it is to depict the course of human events, and who in doing this must disentangle fact from fancy, truth from legend and myth, cannot be debarred from investigating the question whether the man called Jesus Christ ever really lived on the earth, and, if he did, what he was, what he did, and what he pretended to be. Then, if the historian finds, as he will, that, according to the evidence before us, Jesus professed to give sight to those born blind, to heal lepers, and to raise the dead, to say nothing of other miracles; and, if then the scientist steps in and tells us that such miracles never could have been wrought, what then? Shall we meekly yield the point, and say that, as that question belongs to secular science, we must accept its dictum? But in that case what shall be done with Jesus' claim that he did work such miracles? What shall be said of his reply to the question sent by John the Baptist: "Go your way, and tell John what things ye have seen and heard—the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up"? If we believe that he really said this, and yet accept the scientist's assertion that such marvels could not have been wrought, then we simply accuse Jesus of downright falsehood, and, of course, cannot have faith in him as commissioned by God to make known the way of life. Or, shall we say that those parts of the New Testament which make the impression that Jesus was a real miracle-worker are not quite authentic, but that his *religious* claims and communications are all to be accepted as authoritative? Here, however, the historian will interpose and

tell us that the miraculous and the religious claims of Christ are so intertwined that they cannot be separated; that, if we arbitrarily reject or explain away the narratives of miracles, we have no solid ground for accepting any part of the New Testament as absolutely trustworthy. If we then shift our ground and say that Jesus was so extraordinary a person that extraordinary deeds might be expected of him, and that therefore perhaps, after all, he did do many mighty works, the scientist will again disturb our comfort with the inquiry, what we mean by "so extraordinary." If we mean that Jesus had power in himself by his own volition, to raise the dead to life, then we affirm that he was a miraculous being. If we affirm that he was sinless, or superhuman, or both, we make him an exception to all the laws that govern the development of the human race; and such an exception the scientist will dispute. If, to rid ourselves of scientific cavil, we relinquish the doctrine of Jesus' miraculous birth, and still hold that he had such wonderful endowments that he could work miracles as remarkable as the alleged miraculous birth would have been, the objection will be urged: The power to *work* a miracle *is* a miracle, if attributed to a mere man born of ordinary generation. And whatever claims we may urge on Jesus' behalf, that he was sinless, or superhuman, or divine, will be confronted by the same obstinate objection on the part of natural science: that Jesus could not have been such an absolute anomaly in the spiritual world without the working of a miracle more astounding than any that he is said to have wrought himself. Turn and twist as we may, we cannot succeed in barring off our faith in Christ from the domain of natural science; we cannot insist that our religious experience is wholly an interior, spiritual affair, and therefore in no sense to be taken cognizance of by secular science. If our religion were simply a peculiar set of thoughts or emotions, beginning and ending in ourselves, then indeed it would be the part of religious science alone to mark what those thoughts or emotions are. They would be an ultimate fact; and it might be fairly said that physical science would have no right or power to enter that domain with its doubts or cavils. But our faith is pre-eminently faith in Jesus Christ—faith in a historic person about whom we must have some definite conception, else our faith is a sham. As rational beings,

we must be ready to give a reason why we fix our faith on *him* rather than on some other man. And this implies that we must have some theory as to what he was and what he is; our faith involves an apprehension of an objective being. It is no more purely an internal experience than ordinary perception is. Every act of perception involves a person perceiving and an object perceived. And the perceived object must be one that others can perceive also, else the perception is an illusion. So Christ, as an object of common Christian faith, must be a definable object—a person of whom we must be able to say what and who he is, what he has done, and what he can do. And we can never satisfy either ourselves or others as to the ground of that peculiar faith and reverence which Christendom has accorded to him, without asserting or implying that he is a person altogether unique in the universe—unique in character, unique in power, unique in his relation to God and man.

But having thus avowed our belief in a person whose character, endowments, and authority are absolutely anomalous, not to be accounted for by the forces at work in human life or in the material universe—a phenomenon supernatural in the most emphatic sense—it surely seems to be little less than fatuity to try to conciliate the skeptical scientist by taking an agnostic or negative attitude towards the miracles alleged to have been wrought by this miraculous person. The skeptic can hardly be expected to be so easily satisfied. He will not acknowledge that religion and science move in so different spheres that they have no point of contact. He will not be able to see how the Christian cuts himself loose from scientific criticism by abandoning belief in a multitude of smaller miracles, so long as he maintains his belief in a greater one. The only logical issue, if one is to conciliate *that* kind of science, must be the total surrender of faith in a superhuman or sinless Saviour—abandonment of faith in the authority of the Scriptures—in short, a descent to the lowest plane of naturalism and rationalism. We may and should freely admit all that naturalists have established as facts of the material world; but when they undertake to tell us that there has been and can be no supernatural intervention in the sphere of material forces, they must be met, not with timid concessions, but with manly defiance. Nothing can be gained, but much will be lost, by any attempt to come to

terms with the narrow and arrogant dogmatist, calling himself scientist, who tells us that belief in miracles is unscientific.

2. But let us notice the more general and sweeping form which this assault on Christian theology has assumed in the radical type of the doctrine of evolution. As a theory pertaining to the problem of the rise of species in the vegetable and animal world, the development theory has, undoubtedly, won its way to general acceptance among those best acquainted with that department of science. The theory is, of course, only a hypothesis, however probable it may be; and as to the details there is still a considerable diversity of opinion among the evolutionists themselves. Nevertheless, on the general hypothesis, there is substantial unanimity. Let us, therefore, who know little about those matters cheerfully concede that the doctrine of evolution, as related to the organic existences on our globe, is probably true.

So long as this process of development is only regarded as the manner in which God acts in bringing about the changes which have taken place in the irrational world, there is nothing in the theory which need trouble any theist or any Christian. The case is different, however, when the doctrine is generalized so as to include all creation, all time, and all kinds of beings, and assumes that the force which governs the evolution is without intelligence, purpose, or moral character. In this form, the doctrine presents to us the universe as passing through an infinite series of evolutions and dissolutions, integrations and disintegrations; human beings, with all their faculties of mind and will, being but an insignificant part of the meaningless, purposeless process.

It is obvious what the effect on one's views of religion and theology must be, if this conception of the universe is adopted. There are in particular two ways in which this effect will manifest itself. In the first place, the doctrine is applied to the phenomena of religion as historic facts. It is assumed that the development of religion is rigidly governed by an irresistible power, that this development began with the lowest and crudest possible conceptions and moral character, and that it tends slowly but constantly towards purification and elevation. And the corollary usually is that there can be no sudden leaps in the advance, and no retrograde movement for an indefinite time to come.

Now there is undoubtedly a certain truth in all this. In general, great movements proceed steadily, and not by jerks. Religion is a matter that belongs to a community, and the religion of the individual is largely determined by his environment. It is next to impossible that a whole community left to itself should, in reference to its religion or anything else, pass through any sudden metamorphosis. But it is not true that the progress toward perfection is uninterrupted; history is too full of instances of degeneration both in civilization and religion to allow that assumption to go unchallenged. And it is also not true that the advance, when there is one, is everywhere equal in rate. Races that have been for centuries in a comparatively stationary state of superstition and degradation have been lifted up to a high degree of civilization and religious attainment within a short period through a religious impulse from without, while others that have been untouched by foreign influence remain in their besotted condition. That through individuals, like Abraham, Moses, and especially Jesus Christ, a new direction should be given to the religious thinking and life of thousands and even millions, is quite in accordance with observed facts of experience. One person often exerts an influence on another which results in nothing less than a transformation of character. The truth that men naturally tend to wickedness, and need some force from without to lead them to face about and move towards God and righteousness — in short, the good old doctrine of the need of regeneration — will hold its ground so long as we see selfishness and self-abuse, pride, arrogance, and oppression, dishonesty, envy, malice, and sensuality darkening and consuming the bright image of God in the human race. If evolution means the natural, unrestrained working out of the innate tendencies of the soul, then what we need, and, thank God, what in myriads of instances we see effected, is not evolution, but revolution. But if evolution only means that every change has a cause, why, then “there needs no ghost come from the grave to tell us this.” Only we must insist that the cause of *all* changes is to be found in the will of a personal God. It is all very well to discover marks of order in the movement of things on earth and in the heavens; but it is better still to discover both order and *plan*. The atheistic or pantheistic evolutionist finds only order, but no purpose;

the theistic evolutionist regards the order as subservient to the purpose, and as liable to be interrupted or superseded whenever the sovereign Intelligence and Love so determine.

But, in the second place, radical evolutionism would apply its laws to mental, as well as material, processes, or would even regard the one as only a phase of the other. Accordingly, thought is said to be determined by the condition of the brain, and the condition of the brain to be determined by food, environment, and heredity. Therefore what men think to-day, and the manner in which their minds work, depends on the long process of evolution which has gone before, and is its necessary effect. The intellectual processes of the ages to come may consequently be as different from ours as ours are from those of the snail. Absolute truth, therefore, is an *ignis fatuus*; for what we call truth is nothing but the result of the movement of brain cells in their present state of development; ages hence the movement will be essentially different; and yet the result will still be called the apprehension of truth, although in either case the notion of having got the truth is an illusion.

It follows, of course, according to this philosophy, that Christian dogmatics, as being one phase of the thinking of the present time, is destined to be replaced in the future by an entirely different type of thinking, neither of them, however, representing any absolute fact or truth, except the fact that the movement of the brain cells develops what is called by the name of dogmatics or theology. This involves a very radical attack on the validity of our science. Indeed it virtually pronounces the science to be a sham and a cheat. The only comfort is that in theologizing we are only doing what we cannot help doing, and also that all other so-called sciences are no less illusory than our own. And this leads us to the curious result that, when the evolutionist thus positively declares that there is no such thing as absolute truth to be attained, he pronounces sentence on himself; for it follows not only that all his elaborate *doctrine* of evolution is itself a mere fleeting *phenomenon* of evolution, certain to be followed in the future by some entirely different theory, but also that this dogmatic assertion about the impossibility of attaining absolute truth is itself only one of the transient, though necessary, products of brain action, and cannot claim for itself that it is an absolute truth! But if

it is not true, it must be false, and so our dogmatics may, after all, have some real validity and value !

This self-contradiction and logical tangle into which such evolutionism lands its advocate suggests that, unless we are content to regard all consciousness as a delusion and all life a farce, we must hold that, whatever merit there may be in evolutionism, there are departments where it has no place. There can be no evolution of the multiplication table. There are such things as laws of the mind, principles of reasoning, truths of science and of history, which are fixed. And among these fixed things are the facts and fundamental doctrines of the Christian revelation. Any Christian who talks or writes about the "evolution of Christianity" commits, to say the least, a grave indiscretion; for he makes the impression that genuine Christianity is the final product of a long process — a process not yet concluded — instead of being, as it is, a "faith which was once for all delivered unto the saints," and can never, except by corruption, become essentially anything else than it was at the outset.

3. And this brings us to the next phase of doubt and discouragement with which Christian theology has to contend — the objection that, even though Christianity be accepted as an established fact, yet it is not feasible to propound a *system* of Christian truth. This is a more plausible objection than the last-mentioned one. The Christian world is divided into so many factions, each professing to be the best representative of the truth, and there have been, first and last, so many hundreds of discordant efforts to give a scientific statement of what Christianity is, that one might naturally conclude that, out of such a chaos and contention, it is hopeless to expect that any one can, at least for an indefinite period to come, produce a system of Christian dogmatics which can justly claim to be strictly correct and exhaustive. Therefore, it is argued, it is time and labor wasted to make the attempt, since the only result must be to add to the confusion already existing.

This is the language of timidity. And it makes a demand respecting theology which no one would seriously make respecting other sciences. It is quite true that the time may be very far off when all theologians can be expected to agree on a dogmatic system. No doubt there is yet much to be contributed by the ancillary sciences and by an enlarged and improved

Christian experience. But what of that? There is no science which can lay claim to absolute perfection. Even in astronomy and chemistry, which are supposed to be among the more exact of the physical sciences, there are numerous unsolved problems touching questions that are even of a fundamental nature. But we do not therefore deny that they are genuine sciences. We do not ask chemists and astronomers to desist in their efforts to systematize the facts which belong to their respective departments, because they cannot agree with one another as to some of the facts or the principles with which their sciences have to do. We consider it, rather, as indispensable to the speediest final agreement among the contending parties and to the working out of a perfect form of the sciences, that these efforts to formulate them be kept up.

There is no reason why we should take a different attitude towards the science of dogmatic theology. As a matter of fact, the dissensions and differences among Christian theologians are often exaggerated. Respecting the general facts and leading doctrines there is a great degree of unanimity, in spite of variations in the forms of statement. It is to be remembered that theology is not a science in which minute exactness of statement is easily attainable. It is in that respect more like psychology than like astronomy. And when once a statement seems to have been found which meets the assent of all or nearly all, it often happens that in the lapse of time the terminology used changes its meaning, becomes misleading, and needs to be replaced by something else. It is true also that there is more or less disagreement as to what the more important and essential doctrines are. At times trifles are magnified, and, what is worse, bitter contentions are waged over them. Men sometimes show more interest in those doctrines respecting which they differ from their fellow-Christians than in those which they hold in common with them. Theological controversies have often been so keen and violent as to bring reproach upon Christianity—not because a worse temper is shown than in the controversies which sometimes break out among philologists, physicians, or politicians, but because in the case of theologians the unlovely spirit manifested is in so flagrant contrast with the spirit of love which both parties in the quarrel profess to regard as a paramount Christian duty.

But what then? Shall we, because there is so much disagreement and so many wrangles over doctrinal questions, abandon all attempts to come to an agreement? Shall we, in the interest of Christian union, abolish all creeds and all thought about theology? There could be no more emphatic confession that Christian union is impossible. If there is a union, there must be something that unites; in the case of the Christian church there must be a common faith and a common purpose. Christians must know what the common faith and common purpose are. And the statement of what this bond of union is, is a creed. It may, however, be replied that, though there must be some common confession of belief in order to constitute a church, yet the articles of the creed should be reduced to the lowest and simplest terms, so that there need be no dispute over them, and no one who is entitled to come in shall be kept out by excessive terms of admission. Very well; what shall the terms be? If it is to be a *Christian* Church, those who apply for admission must at least profess allegiance to Christ. But who is Christ? What is the ground of his authority to demand our allegiance? What constitutes fidelity to him? What does he require as evidence of fitness to belong to his Church? These and other such questions meet us at the threshold. They must be answered in some way in order to make any church fellowship possible. But the attempt to answer these questions leads at once to more or less divergence. If it should be said that the one condition of admission should be faith in Christ, there would still arise the question, what constitutes genuine, as distinguished from spurious, faith? If we consult the records, we find that Christ declares that a new birth is essential to admission to the kingdom of God. But what is the new birth? Does it come by virtue of one's being baptized in infancy? or does it involve conscious and voluntary repentance and faith? This brings up at once a point on which Christians are not all agreed. What is to be done about it? Shall we try to drop this question in order to avoid disagreement? But we *cannot* drop it. We *must* have some theory as to what the terms of admission shall be and when those terms are fulfilled. We *must* have some definite conception as to the person and work of Christ, if we are to insist on faith in him as an essential thing. But this introduces us at

once to a topic on which grave differences of opinion have prevailed. If it is said that those differences have come from attempting to speculate too curiously on non-essential points, then the inference is that there must be some determination of the question what the essential points are. In short, the attempt to shut out all disputed points is impracticable. Men *will* think and speculate. Men of crooked minds or unsanctified hearts will creep into the church, and heresies will arise. There must be a standard according to which loose and dangerous notions, as well as practices, shall be judged.

The attempt to suppress speculation and discussion on disputed questions, even if it were possible to make it successful, would paralyze Christian experience as well as Christian thought. It would result in there being nothing left as a rallying-point, so that general dissolution would be the inevitable result.

But, it may be said, the objection is not to all speculation, but only to *dogmatic* speculation—to efforts to build up elaborate *systems* of doctrine. The time for these, we are told, will not have come till some unknown future, when, as the result of research and experience, there shall have come about a general unanimity of opinion and belief. As to this, it may be admitted that elaborate systems, especially when they are used as rigid tests, and are imposed as conditions of one's admission to Christian circles, are objectionable. But did any science ever yet come to perfection without a long series of efforts to construct it? However imperfect and unsuccessful the first efforts may be, the natural and commendable instinct of investigators is to work out as thorough and systematic a treatment of their subject as possible. And the science of Christian truth is no exception. More even than most others does it lure the thinker on to an attempt to fathom its depths and scale its heights. The evil to be deprecated is not that such efforts are made, but that they are often made in a too ambitious, self-confident, uncharitable, uncandid, or intolerant spirit. The trouble is not that we have too much dogmatics, but too much dogmaticalness. We cannot always avoid contention, but we can avoid contentiousness. Polemic theology is a necessity, but polemics may and should be waged in an irenic spirit. Let this be done; let each theologian endeavor to discover in his opponents what

he can accept as well as what he must reject; let every one seek the truth, as well as "speak the truth, in love"; and we shall then make progress towards a real Christian union. Let not the truths of our religion be treated as so unimportant that, for the sake of bringing all nominal Christians together into one visible fold, every dogma on which any one has a doubt may be pruned off from our creeds, until at last we shall reach the vanishing point of all belief; but let us rather explore more and more "the riches both of the wisdom and the knowledge of God," seeking "to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge."

4. It remains to remark upon the notion that dogmatic theology is something unpractical. This, in our practical age, is in the minds of many a fatal objection to anything that is exposed to it. Poetry, metaphysics, and the fine arts are under the ban in such circles, as not serving any useful purpose, as not directly tending to make men healthy or wealthy or wise. Dogmatics is, of course, included in the condemnation. Indeed, even the Christian Church itself is beginning to be denounced as unpractical, and numberless organizations are springing up, which, in the ardent expectation of many, are going to bring about speedily the good time which the centuries of Christendom have failed to bring. And though the Church, as an old institution which it would be difficult to do away with, is allowed to retain a formal existence, it is largely replaced, in the interest even of its members, by the numerous societies and clubs which have grown up in connection with it. Even the preaching of the gospel is regarded as scarcely adapted to this practical age; and sermons are either devoted to some exciting secular or semi-secular topic of the day, or else are crowded into a diminutively small part of the Sunday service, lest the masses shall be too much repelled by what is imagined to be dry and unattractive.

Now no one ought to put any obstacle in the way of genuine efforts to evangelize the masses. If new measures for this purpose are required by existing conditions, let them be employed. But let us also insist that, whatever the measures may be, it shall be the *gospel* that is brought to the masses—the old gospel, the genuine gospel, and the whole gospel.

And what is the gospel? The Scriptures tell us; and it has been wrought out in the thinking and the lives of Christians ever since it was first preached. But any one who undertakes to preach or teach the gospel must *know what it is*. If he does know that, then he must have some theory of the gospel; that is, he must have some conception of it as a whole; more or less distinctly he must have a systematic view of it; and that, in germ at least, is Christian dogmatics. The more comprehensive and accurate one's systematic view of the subject is, the better fitted is he to proclaim and enforce it. Doctrinal notions do not constitute practical Christianity—of course not; neither does a scientific knowledge of the art of bread-making constitute the making of bread. But no one can be well instructed in the art by one who has no knowledge of the art. This is a proposition so elementary that it ought to be superfluous to state it. And yet it is no unusual thing to hear or read utterances which assert or imply that the science of the gospel is somehow at war with the practice of it, that the less one knows about it the better he can exemplify and teach it. In any other department such a notion would be regarded as little less than absurd. He who would be a practical navigator must get some knowledge of the science of navigation. He who would practice medicine must study anatomy, physiology, and *materia medica*. It is true, that in regard to medical matters there is a pretty large class of men who would rather resort to an ignoramus who professes to be able to cure all diseases though he knows nothing about any, than to employ a well-educated physician. It is true that many men do apparently like to be humbugged. But God forbid that in religious matters we should be given over to a reign of quackery.

Undoubtedly there may be, to some extent, a disagreement between theory and practice. One may know his duty without doing it. And there are, on the other hand, many very good Christians who have little scientific knowledge of the gospel, or who even have an erroneous conception of it. But these are the exceptional and abnormal cases. In general, a man's beliefs and his practices tend to coincide. "As he thinketh in his heart, so is he." When we wish to correct a man's morals, we try to instill into him right principles. It is only when we come into the sphere of religion that we hear men lay it down

as a choice piece of wisdom, that, so long as a man's life is all right, it is no matter what his beliefs are. It is substantially the same thing that is meant (though the sentiment comes several degrees nearer the climax of utter inanity), when it is said that it makes no difference what a man's opinions are, so long as he is sincere in them. As if, forsooth, a man could really have any other opinion than a sincere one. A man may *profess* an opinion which he does not really hold ; but in that case, it is not really his. Or, he may accept a statement from others on trust without fully understanding it or testing its correctness. Still, so far as he adopts it, it is his. And the more heartily and intelligently any one appropriates a doctrine or an alleged truth, the more it *does* make a difference what his beliefs are. No doubt a pure life is of more account than correct opinions ; but in order to a pure life there must be correct opinions as to what it is that constitutes a pure life. It was the wise man who said, "A man of *understanding* walketh uprightly." Jesus came to earth that men might have life ; but he called himself also the *Light* of the World, and added, "He that followeth me shall not walk in the darkness, but shall have the light of *life*." When he was about to leave his disciples, he gave them, as his parting injunction : "Go, *teach* all nations." And though he told them to tarry in Jerusalem till they should be clothed with power from on high, still, when they began to preach, it was not the unction alone that gave the power, but it was the *gospel* that was the power of God unto salvation. And not only that, but though the gospel was to the Jews a stumbling block, and to the Gentiles foolishness, it was both the power of God and the *wisdom* of God. Though Paul stated the substance of his gospel in the condensed form, "Christ crucified," we know from his letters what a magnificent system of doctrine he had ; and we read in the Acts how he went about proclaiming it, arguing, contending, proving from the Scriptures that Jesus was the Messiah and the Redeemer. And his conclusion was that it pleased God by the foolishness of *preaching* to save them that believe.

And if it pleased God then, it doubtless pleases him now, to save men by the foolishness of preaching the same gospel which Paul preached. Men will not be saved by any new device which relegates the preaching of the gospel into the

background, or by any reconstruction of it which seeks to make it to the caviler no longer a stumbling-block or foolishness. It is one of the problems of the day, how men shall be attracted to the churches. Ministers are sought who are thought by their personal qualities or their sensational style to be able to draw. Fine churches are built ; elaborate music is furnished at great expense ; new features are introduced into the order of divine service. But does all this accomplish much by way of drawing ? And if it does *draw*, does it *save* ? When our Saviour was approaching the end of his earthly mission, he said, " And I, if I be lifted up from the earth, will draw all men unto myself." Even if men are induced to attend the Sunday service, the main thing is still unaccomplished. But all these measures will not in the long run draw men even into the church building. That which will really attract will be ministers filled with the love of Christ and the love of souls, who preach not themselves, but Christ Jesus as Lord, and so lift him up crucified before men that all shall be drawn unto *him*.

There is nothing more practical than the truth as it is in Jesus. And the more a man knows of it, the more effectually will he be able to preach it. Of course, he needs sanctified common sense as to the manner of preaching. He will not devote his time and labor to the dry scientific statement of dogmatic propositions, and to the discussion of controverted questions of theology. He will seek to press the truth home to the hearts and consciences of men, and make it alive with converting and sanctifying power. But in order to do this, he must have something to preach. He must be able, out of the treasure of doctrinal knowledge and experience, to bring forth things new and old, "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

A STUDY IN EXEGESIS.

"But and if our gospel is veiled, it is veiled in them that are perishing: in whom the god of this world hath blinded the minds of the unbelieving that the light of the gospel of the glory of Christ, who is the image of God, should not dawn upon them." — II Cor. 4:3, 4 (R. V.).

To get at the exact thought conveyed in these words careful study of the context is needed at the start. What was Paul's train of thought? Are these verses a link in an argument, or are they a digression, and if so what suggested them? Briefly outlined, the train of thought is somewhat as follows:

Paul desires to comfort and conciliate the church at Corinth. He wishes them to see that the rebuke he had given them was not an arbitrary exercise of his apostolic authority, but was grounded, on the one hand, in his faith in the truth of his message, and, on the other, in his confidence that they would see its truth. For it was not a question of the letter, — *that* might be variously interpreted, — but of the Spirit, the same "Spirit of the Living God" that had both made him a minister of the new covenant and was working in their hearts to make them living interpretations of its truth. Inasmuch, therefore, as the glory of the ministration of the eternal covenant of life surpassed that of the temporary ministration of death given by Moses, insomuch he could use greater boldness of speech, for unlike Moses he need not, as it were, veil his gospel lest they should see the partial and transitory nature of its glory, since both they and he were gazing, not at Moses, but into the face of Christ, the Glory of God. At this point our passage begins. He adds to his confidence in his ministry courage to persevere in it, but then, with a characteristic Pauline turn, he leaves this thought to be taken up below, and reverts to the ground of his plain-speaking, giving as a further reason the fact that "the manifestation of the truth commends itself to every man's conscience." And if there were those in whose thoughts his gospel was veiled, it was not because it failed in truth or glory,

but because of their blindness. Thus this sentence digresses to glance at the relation of truth to the unbelieving, and is almost the only place in all this epistle where the unrepentant are even alluded to.

Turning now to the text of the verses, the first point that claims our attention is the use of *ἐν* in the phrase *ἐν τοῖς ἀπολλυμένοις*, "in them that are perishing." The sentence reads, "But and if our gospel is veiled it is veiled *in* them that are perishing." Some have taken *ἐν* in the local sense of *among*, *in the circle* of the lost; but a comparison of the passages quoted to show this use with those in which *ἐν* is used in the figurative sense of *sphere in which* a power acts, as, for instance, in the clause "the spirit that now worketh in the sons of disobedience," gives a result in favor of the latter use. This is confirmed by its repetition with *οἷς*, "in whom the god of this world hath blinded the thoughts of the unbelieving," where the action is clearly internal. His gospel is, therefore, veiled not *in itself*, but in the thoughts of the "perishing" regarding it.

The question here arises, Whom does the Apostle mean by "the perishing"? Taking it intensively the use of the present participle *ἀπολλύμενοι* signifies, according to Meyer, the certainty of future destruction, and reference to New Testament grammar seems to support this; but an examination of its use in the passages referred to as showing this future force suggests rather that the action is looked upon as something already begun, and so, certain to be completed, which also agrees with the use of this participle elsewhere. Its meaning is not, therefore, as the Authorized Version might seem to indicate, the *lost*, those against whom the eternal decree, to be executed at a final judgment, has already gone forth, but as the Revision has it, "that are perishing," in whom the process of death is already begun. For, as someone observes, although Paul "has certainly conceived of them as predestinated, this point remains here out of view." Taken extensively the clue to its meaning is given in the clause following. The perishing are those "in whom the god of this world hath blinded the minds of the unbelieving." There is no warrant for applying it exclusively to Paul's Judaistic opponents in the Corinthian church; rather, if limited to any class of unbelievers, it must have been to the Jews still unconverted, who saw not the glory of Christ. But even such a

limitation is against the character of the passage, which aims at no distinction between sinners.

We have now come to the crucial point in the passage, the exact bearing of the genitive *τῶν ἀπίστων*, the unbelieving, upon the clause in which it stands, together with its relation, thus modified, to the whole sentence. Three views have been held,—first, that “the unbelieving” and “the perishing” are equivalent terms, the former giving the cause of the latter, and being itself the result of the blinding inflicted by “the god of this world”; second, that “the unbelieving” is a broader conception than “the perishing,” because, it is said, the devil does not succeed in making all the unbelieving into the perishing; and third, that it is tautological; due to negligence of expression.

The first view has the most supporters, but there are grave objections to it. One is the grammatical usage of the New Testament, which gives us no other case of such a proleptic use of the genitive, and another, more vital consideration, is the fact that nowhere else does Paul attribute such independent damning power to the prince of evil, though ‘he be indeed “the god of this world.”’ On the contrary, the parallel passages in Ephesians, Thessalonians, and Romans agree in ascribing the darkening of mind in its origin to sin and unbelief, though powerfully assisted in its progress by Satan, whose working is “with the deceit of unrighteousness for them that are perishing.” So far from wishing to express a different view here, is it not for the very purpose of correcting any such misapprehension that he adds this modifying phrase?

But again, we have no right to consider it a broader conception than that contained in “the perishing,” on the ground that the devil does not succeed in making all of the unbelieving into the perishing. For the real difficulty at which this view is aimed is not as to whether a part or all of the unbelieving are included in the perishing, but as to the effectiveness of the blinding; in other words, is it fatally, irretrievably successful? Holding that it is, and having in mind the doctrine of election, the supporters of this view hold that it is so only with reference to a limited number, and therefore confine the perishing to those of the unbelieving whom the devil succeeds in blinding, and who are, therefore, hopelessly lost. No such limitation, however, can be derived from the verse itself, for it reads not

"hath blinded the minds of some of the unbelieving so that the light of the gospel of the glory of Christ *cannot* dawn upon them," but "that the light *should* not dawn upon them," which indicates nothing as to the ultimate effectiveness of the blinding. Indeed, the whole stress of the verse is plainly not upon an ultimate doom but upon a present state.

The analogy of the parallel passages referred to above, in all of which some equivalent expression is found, suggests, lastly, that the phrase is not due to any negligence of expression, and bids us look closer for its real relation. This is clearly that of a subjective genitive, standing in vital relation to the verb, defining and limiting its sphere of action. Satan, the prince of this world, has power, indeed, to blind the minds of men and veil the gospel of Christ's glory, but it is, thank God, only to the minds of the unbelieving, to those who of their own will turn their backs upon Christ, that he is able to eclipse the radiance that streams from the face of the Master, and even of them it is written in this epistle that "whensoever a man shall turn to the Lord, the veil is taken away."

But while Paul is thus careful to condition and limit the malign influence of the Evil One, it is evident from the name he here gives him, a name nowhere else given to Satan in his writings, that he wishes particularly to call attention to the tremendous sweep and personal nature of the terrible power he exerts. "The god of this world!" Not in a Manichean sense, co-existent with God and possessed of like infinite power, but "the prince of this world," "the ruler of this age," the leader of the powers of darkness, himself the awful power that with ceaseless, insidious, unperceived activity permeates the world of the thoughts of men. A god, too, in *personality*. No mere blind inexorable force is this, but the conscious, persistent, effective attempt of a mighty spirit to interpose himself between the sinner and the transforming power of the Vision of Christ, of the Glory of God. Only a person can thus stand between persons.

Mark further how the greatness of this attempt is emphasized by the character of the gospel his influence obscures. Here again the Revision brings out a point overlooked by the Authorized Version. Instead of "the glorious gospel of Christ," we read "the gospel of the glory of Christ." It is not only the

gospel of the cross, of infinite love and infinite suffering, but of the *glory* of Christ, of the eternal truth, power, majesty of Him who is the only begotten of the Father, the very word and image of God. To such an evangel has the Father of Lies blinded the eyes of the unbelieving.

One last point remains to be noted. It is the translation of the verb *ἀνγάζειν*. The Authorized Version gives it as "shine," the Revision renders it "dawn." In the Greek poets it is used in the sense of *perceive*, or more exactly, "to direct the light of the eyes upon." The Septuagint (Lev. 13 : 38, 39) makes it equivalent to *נִרְאָה*, to shine, to be bright, and this appears to be its use in the following from Philo:—*ῥητὸν γὰρ μόνον τοῦτο, "ὁ θεὸς ὁψεται" ᾧ γνώριμα τὰ πάντα, ὃς λαμπροτάτῳ φωτὶ, ἑαυτῷ, τὰ ὅλα ἀνγάζει.* (De profugis, § 24.) But as the simple verb is very rare, being found apparently only in these three cases in contemporary Greek, it is difficult to speak positively of its use here. The highly poetic character of the passage, coupled with the construction of the Greek, makes it quite possible that Paul has in this instance followed the classical usage rather than the Alexandrine. It would then read "that they should not *perceive* the light of the Gospel of the glory of Christ." This rendering accords also with the thought of the verse in emphasizing the paralysis of the power of vision in the unbelieving, rather than the darkening of the gospel of Christ's glory. In any case the rendering "dawn" appears to be quite unsupported.

Finally, summing up the results of this study, the passage may be thus paraphrased: "But if indeed our gospel is veiled, —if all do not see the glory of its truth, and I admit that they do not,—it is veiled in them in whom the process of death is already begun, because in them the god of this age, its supreme personal influence, admitted to the exercise of his deceiving power by their willful unbelief, has blinded the organ of thought with the purpose to prevent them from perceiving the flooding radiance of the gospel of the glory of Christ, Himself the effulgence of God."

A. I. LOCKE.

Book Notes.

New Testament Hours. By Cunningham Geikie, D.D., LL.D. Vol. 1, *The Gospels.* New York: James Pott and Company. 1894. pp. viii, 491.

This volume is the first of a series on the New Testament, projected upon the same plan as the author's "Hours with the Bible," so well and favorably known to students of the Old Testament. The aim is to provide for the Gospels a background and collection of side lights of local coloring such as will render the record more vivid and real to the modern and alien reader. These helps are drawn from Josephus, the Talmud, various later well-known authorities, but chiefly from the author's own observations in the Holy Land. Any one acquainted with authorities like Thomson's "The Land and the Book," Edersheim's "Life and Times of Jesus, the Messiah," Schürer's "History of New Testament Times," and Smith's "Bible Dictionary," will have little need of this work. Its chief excellences are its topical arrangement and its familiar style. Its weak feature is the unhesitating confidence and the striking frequency with which existing social conditions are said to be "doubtless the same" as those in the time of Christ. [C. S. B.]

Mediæval Music,—an Historical Sketch. By Robert Charles Hope. London: Elliot Stock, 1894. pp. viii, 181.

This book is of more importance than its size would indicate. It is the work of an expert in antiquarian research, and is a pleasing token of the increase of genuine scholarship in the field of music. It aims to present in highly compressed form the basal facts of the history of musical theory from the periods of Egypt and Greece to the 16th century, with a final chapter on the connection between mediæval and modern systems. Its chief topics are the various Greek formulæ of the scale, the so-called Gregorian system, the influence of the organ, the improvements commonly attributed to Hucbald, Guido, and Franco, the evidence of the great liturgies regarding musical systems, and the relations of polyphonic to monodic music.

The motive of the book is two-fold,—to attack a variety of traditional statements that have become widely current without historic warrant, and to supply a handy text-book of reference for students.

The polemic side of the book is positively iconoclastic in its onslaught on authorities like Boethius, Burney, and Hawkins, not to speak of later writers, in its denial of most of the personal influence usually attributed to Ambrose, Gregory, Guido, and other musical eponyms, and in its tendency to discover close resemblances between the musical thought of the present with that of even the far past. But this iconoclasm is to be welcomed, even in the severe and dogmatic shape of this treatise. Without considering details, the general result of this contribution to musical history is admirable.

As a text-book, the book is also commendable in its simplicity and common-sense, though its method is not as satisfactory as it would have been had the author not felt obliged so often to condemn existing views. In this respect the work is distinctly transitional.

[W. S. P.]

A Literary History of Early Christianity. By Charles Thomas Cruttwell, M.A. New York: Charles Scribner's Sons, 1893. 2 vols. pp. xxvi, 683.

"The encouraging reception given to my 'History of Roman Literature,' published in 1877, suggested the extension of the same plan to the more complicated field of the literature of the Early Church." Having followed up this "suggestion" the author now lays before the "students of theology" and the "general reader" two thick volumes with the statement that, so far as he is aware, "there is no English work which exactly covers the same field." Taken literally this last is true, though our author should in fairness have referred to the works of Lightfoot, Donaldson, Bigg, Farrar, Schaff, and others. In aiming to meet the wants of two classes of readers he hardly satisfies either. The student of theology, at least, will find very little to reward him for the labor of reading these volumes. There is great need of a *critical history* of the literary life and labors of the early Church. The work before us does not meet this need, though it contributes something toward a better point of view. The author disregards in general the old classification of the ante-Nicene literature and arranges his material under five heads: The Apostolic Fathers, The Heretical Sects, The Apologists, The Alexandrian School, and Latin Christianity. In giving more attention to the heretical sects Mr. Cruttwell marks an advance over his predecessors in the field. The "conservative" critical historians of this period have hitherto depreciated the important influence of the heretical writers upon the development of the life and thought of the Church. The literary history of early Christianity is the history of a

movement of thought, with all the phenomena of action, reaction, and interaction. Each contestant learned lessons in warfare from his particular enemy, and did not hesitate to make use of his opponent's weapons. What the student of early Christianity particularly needs is a history that will trace this movement of thought, without imposing upon it preconceived ideas of what must have taken place. The work before us gives us little intimation of the real "flow of thought," with its eddies and rapids and cataracts. However, the author was aiming also at the general reader, who prefers to have his history in the form of the biography of conspicuous individuals, without too much historical setting. Taking this into account these volumes will serve a worthy purpose and help toward a better general understanding of early Christianity. [E. K. M.]

A Sketch of the History of the Apostolic Church. By Oliver J. Thatcher, of the University of Chicago. Boston and New York: Houghton, Mifflin & Co., 1893. pp. 312.

This book fairly fulfils the promise of its title, and it is moreover thoroughly readable. Professor Thatcher has given us a well-proportioned survey of the history of Christianity down to the end of the first century. He does not permit himself to be turned aside from his main purpose, for he has an absorbing interest in his theme. He touches lightly upon points in controversy, though he does not hesitate to pass judgment, and is sometimes radical. His general critical attitude and position is that of Carl Weizsaecker, whose great works covers substantially the same ground. Our author acknowledges his obligations to Friedlaender, Schuerer, Hatch, and Harnack, though I find no reference to Weizsaecker, who more often comes into comparison. A mere enumeration of the chapter-headings will give a fair idea of the contents of the book, and it will also show its superiority over the old unhistorical treatment of the beginnings of the Christian Church. The ten chapters bear the following titles: Condition of the World, Expansion of Judaism, Spread of Christianity, Church in Jerusalem during the First Fourteen Years, Breaking the Jewish Bonds, The Burning Question, Best Years of Paul, Last Years of Paul, Opposition to Christianity, and Authorities, Government, and Worship. [E. K. M.]

An Historical Interpretation of Philosophy. By John Bascom. New York and London: G. P. Putnam's Sons, 1893. pp. xiii, 518.

This book contains a criticism of the salient points of the principal occidental philosophers from the times of early Greek speculation to the

present, with the purpose of showing that the author's "constructive realism, resting on experience, taking intelligible form under the primitive notions of reason, offers itself, in a historic interpretation of philosophy, as the one movement which gathers in all the fruits of thought" (p. 509). To one who agrees with the writer's conclusions at the outset the book will appear conclusive. To a reader who does not, its pages will seem meagre and unsympathetic as an exposition of the thoughts of others, and dogmatic and somewhat tiresome as the expression of the author's own views. [A. L. G.]

NEW PUBLICATIONS RECEIVED.

BEECHER, H. W. A Book of Prayer. Compiled by T. J. Ellinwood. New York: Ford, Howard & Hulbert. 209 p., cl. 75 cents.

CRUTTWELL, C. T. A Literary History of Early Christianity. New York: Scribner. 2 vols., 683 p., cl. \$6.00.

GEIKIE, CUNNINGHAM. New Testament Hours, v. I. The Gospels. New York: James Pott & Co. 499 p., cl. \$1.50.

THATCHER, O. J. A Sketch of the History of the Apostolic Church. Boston: Houghton, Mifflin & Co. 312 p., cl. \$1.25.

WEIZSAECKER, CARL VON. The Apostolic Age of the Christian Church. Translated by James Mill. 405 p., cl. \$3.50.
(Theological translation library edited by T. K. Cheyne and A. B. Bruce. Vol. I.)

WESTCOTT, B. F. The Incarnation and Common Life. New York: Macmillan. 428 p., cl. \$2.50.

Alumni News.

ALUMNI ASSOCIATION OF EASTERN NEW ENGLAND.

The Sixth Annual Reunion of the Association was held Feb. 5, 1894, at the United States Hotel, Boston. Promptly at noon the meeting was called to order, prayer being offered by Jeremiah Taylor, D.D. After the transaction of routine business the officers for the new year were elected, as follows: President, A. C. Thompson, D.D., '38; vice-president, F. A. Warfield, '70; secretary and treasurer, E. N. Hardy, '90; members of the executive committee, Jeremiah Taylor, D.D., and P. M. McDonald, Ph.D., '75. Fred H. Allen, '73, of Boston, Lewis W. Hicks, '74, of Wellesley, and Haig Adadourian, '93, of Malden, were chosen members of the Association.

After an ample repast, President Thompson arose to introduce the after-dinner talk. He spoke with his wonted grace and cordiality of the conditions and the outlook of Seminary affairs, dwelling chiefly upon the work for young women. The uniqueness and eminent success of this venture in theological training was emphasized, and hearty praise was bestowed upon the young women who had already pursued their studies at Hartford. Professor Lewis B. Paton, the special guest for the day, brought the greetings of the Alma Mater, and in a singularly frank, lucid, and forceful address set forth the most salient characteristics of the aims and the methods which are shaping the Seminary to-day. He maintained that Hartford Seminary claims, and is entitled to claim, the support of her sons now because of her irenic temper, her deep searching of the Scriptures, her emphasis on positive truths, and her insistence on a theological standpoint for theological inquiry. James L. Barton, '85, of Harpoot, Turkey, spoke for Euphrates College, a sister institution on the missionary field, to which he has just been elected President. Wit and wisdom, loyalty and good cheer characterized his words, as well as those of the speakers who followed him.

In *Christian Education* for February and March there is a striking picture of Dr. CUSHING EELLS, '37, and a brief but hearty tribute to his work for Whitman College from the present head of the institution.

Under the leadership of JOHN O. BARROWS, '63, the First Church, Stonington, Conn., is doing efficient work. The auxiliary of the Woman's Board of Missions has been revived, and a Christian Endeavor Society organized. The benevolences for 1893 greatly exceeded those reported for 1892.

AZEL W. HAZEN, '68, Middletown, Conn., has been granted four months vacation, which he will spend in Europe and Egypt. During his absence HARRY T. WILLIAMS, '93, his assistant, will have charge of the work.

The North Church, Springfield, Mass., has recently purchased land for a parish house, and a fund for its erection has been started. A Board of Work, which consists of a large committee of men and women divided into sub-committees, has been organized. One sub-committee finds employment for people out of work, another visits the sick, and another seeks to interest and help strangers that come to the city by providing lodging places. In his fifth anniversary sermon, the pastor, F. BARROWS MAKEPEACE, '73, stated that 190 had joined the church during his pastorate, 79 of whom came by confession. The average attendance of the Sunday-school for 1893 exceeded that of any of the twenty previous years.

The church at Monson, Mass., FRANKLIN S. HATCH, '76, pastor, devoted its fifth series of Lenten services to the consideration of Christ's sacrificial work as related to modern society. On Thursday evenings during Lent the Work of Christ for the Individual was presented by different ministers.

Encouraging reports come from E. A. HAZELTINE, '79, of progress in the life of his church at Miller's Place, N. Y. He has recently had the aid of a Brooklyn evangelist.

The Williston Church, Portland, Me., celebrated the thirteenth anniversary of its Christian Endeavor Society February 2. In the twenty-one years of its history the church has received 640 members, and has a present enrollment of 401. The Men's Club has greatly stimulated the social life of the church, and by its efforts the attendance at the Sunday evening service has been increased. DWIGHT M. PRATT, '80, is pastor.

The Christian Endeavorers of the church at Rantoul, Ill., under the leadership of CHARLES A. MACK, '84, are giving much attention to the study and practice of vocal music. A public concert was given on March 29.

The Ridgeland church, Chicago, WILLIAM A. BARTLETT, '85, pastor, has lately held a series of choral services, which attracted large audiences. A unique feature of the services was antiphonal singing. The church is outgrowing its present accommodations. Mr. Bartlett has recently been lecturing on Church Music at the Chicago Seminary.

The Cleveland Leader, February 20, has a good cut and a full description of the new Pilgrim Church, which, it is expected, will be ready for

dedication in October. The edifice will cost \$100,000, and will be one of the most complete plants for institutional work in the country. In order to carry out the plan to house all the departments under one roof it has been found necessary to construct a building having no less than forty-three separate apartments. The desire of the projectors of this beneficent enterprise is to minister to the needs of the community not only on Sunday but every day in the week. The enlarged work of the church will require more than one minister, and an associate to the pastor, CHARLES S. MILLS, '85, has already been secured. At a recent social given under the auspices of the Brotherhood of Andrew and Phillip, Mr. Mills was presented with a roll-top desk by the young men of the congregation.

The annual report of the First Congregational Church, North Brookfield, Mass., ALMON J. DYER, '86, pastor, is full of interesting facts. A membership of 376 is reported. The number of pupils in the Sunday-school, exclusive of those enrolled in the Home Department, is 293. The various organizations within the church report a prosperous year's work. A weekly calendar is issued by the church.

The Woman's Association for Christian Work, which unifies and superintends various forms of practical service, is proving a very efficient agency in the growing work of the church in Paterson, New Jersey, DAVID P. HATCH, '86, pastor.

The First Church, East Hartford, Conn., SAMUEL A. BARRETT, '87, pastor, has become a corporate body under the laws of the State. A board of trustees, consisting of six members, has been elected.

HENRY KINGMAN, '87, has an interesting article for young people on *The Hope of China* in the February number of the *Missionary Herald*. Mr. Kingman is now in this country interesting some of the young people of New England in the unfinished North China College, which is greatly in need of money. He spoke twice in Hartford on April 4 and 5. He will return to China this summer.

At the February meeting of the Hartford Union Association OLIVER W. MEANS, '87, presented an interesting paper on *The Congregationalism of Robert Brown*.

A new manual, the first complete one for fifty years, has recently been published by the church in Colchester, CHARLES F. WEEDEN, '87, pastor. The present membership is 272. A series of sermons on the Holy Spirit has had a marked influence upon the congregation, several persons in mature life having been led to accept Christ.

The First Church of Christ, West Hartford, Conn., THOMAS M. HODGSON, '88, pastor, has completed its first year's trial of the plan of voluntary offerings for the support of the home work, and reports all expenses paid and a small surplus in treasury. The church has recently voted to employ an assistant to the pastor.

The Fifth Church, Washington, D. C., has called HENRY L. BAILEY, '89, Middletown Springs, Vt. He has declined the call.

ALFRED L. STRUTHERS, '90, has begun work in South Gardiner, Me., where he has been heartily welcomed by his people.

The church at Windsor Locks, Conn., where RICHARD WRIGHT, '90, is pastor, celebrated its fiftieth anniversary on March 28. Among the speakers was FRANCIS WILLIAMS, '41.

ARTHUR L. GOLDER, '91, has accepted a call to the pastorate of the church in Blaine, Washington.

A series of Sunday evening services held under the auspices of The Young Men's Club of the First Congregational Church, Wauwatosa, Wis., HENRY HOLMES, '92, pastor, has increased the attendance at the second service. Special music has been a feature of the services, and the pastor has preached on such practical subjects as *The Bible's Own Proofs of its Divine Source*, and *The Unbeliever's Difficulties*. The excellent plan of sending out in advance of the meetings printed suggestions on the subject for the participants in the mid-week prayer-meeting is being tried with good results.

ERNEST R. LATHAM, '92, of Fairport and Richmond, O., has been called to the church at Fort Dodge, Iowa.

Notice of the death of Professor E. C. Bissell, D.D., '59, will be found under Seminary Annals.

Seminary Annals.

INAUGURATION OF PROFESSOR MEAD.

The formal inauguration of Professor Mead as Riley Professor of Christian Theology took place on Wednesday evening, February 14. The exercises of the evening consisted of the reading of carefully selected passages of Scripture and prayer by Dr. Michael Burnham, of Springfield; a brief address by Dr. E. B. Webb, of Boston, president of the board of trustees; and the inaugural address of Professor Mead, which is given in full on page 185. Dr. Webb spoke appreciatively of the services of Professor Karr, and emphasized the need by men of a true knowledge of God and of Jesus Christ.

DEATH OF PROFESSOR E. C. BISSELL.

As we go to press, news is received of the death at his home in Chicago of Professor Edwin C. Bissell, D.D., for many years connected with this Seminary. About two weeks ago he was taken ill with pneumonia. Although the case was serious and even alarming from the first, it was supposed that he had successfully passed a crisis, and hopes were entertained for his recovery. At the end of last week, however, he suffered a relapse, which proved fatal on Monday night.

Dr. Bissell was born in 1832 at Schoharie, N. Y. He graduated at Amherst College in 1855. After teaching one year at Williston Seminary at Easthampton, Mass., and beginning his studies for the ministry at Hartford Theological Seminary (then at East Windsor), he graduated in 1859 at Union Theological Seminary, New York City. For five years thereafter he was pastor of the Congregational Church at West Hampton, Mass. During this time he served for one year in the Fifty-second Massachusetts Volunteers, holding the rank of captain. From 1865 to 1869 he was pastor in San Francisco, being also for two years editor of *The Pacific*. One year was then spent as pastor of a church in Honolulu, whence he was called to Winchester, Mass., where he remained three years. From 1873 to 1878 he served the American Board as missionary at Innsbruck, in the Tyrol. During this time and subsequently he gave himself more and more to the study of the Hebrew language and literature, spending some time at the University of Leipsic. In 1880 he published

his commentary on the "Apocrypha" as one of the volumes in the famous Lange series, of the English edition of which the late Dr. Schaff was the editor. In 1874 he received the degree of D.D. from Amherst College.

In 1881 he became Nettleton professor of Hebrew language and literature in the Hartford Theological Seminary, where he remained in active and efficient service eleven years, until called in 1892 to a similar chair in the McCormick Theological Seminary (Presbyterian), in Chicago. During this culminating period of his career Dr. Bissell proved himself not only an indefatigable student of all the manifold questions connected with the Old Testament and a singularly patient, painstaking, and successful teacher, but a prolific writer upon all topics connected with his department. The list of his many articles in reviews and other periodicals is a long one. In addition, he published in 1885 his chief work, *The Pentateuch: Its Origin and Structure*; in 1888 a volume on *Biblical Antiquities*; in 1891 a textbook entitled *An Introductory Hebrew Grammar*; and in 1892 a unique handbook called *Genesis in Colors*. In all these he exhibited genuine scholarship of a high order, winning a reputation among Hebrew specialists in all parts of the world of scholars. In the recent discussions of the higher criticism Dr. Bissell was a staunch upholder of conservative views.

During his later life in Hartford he was identified with the Fourth Church. There and wherever he was known he will long be remembered as a noble example of Christian character, upright, manly, earnest, scrupulous in the minute performance of duty, profoundly devoted to whatever makes for righteousness.

Dr. Bissell was married in 1859 to Miss Emily Pomeroy, of Somers, Conn., who survives him.

He was buried, April 12, at West Hampton, Mass.

THE CAREW LECTURER for next year will be Rev. Charles Cuthbert Hall, D.D., of the First Presbyterian Church, Brooklyn. His subject will be *Qualifications for Ministerial Power*. The Lecturer for the year after will be Rev. George Leon Walker, D.D., of Hartford.

ON APRIL 18 and 19, Ernest C. Richardson, Ph.D., '83, Librarian of Princeton College, will deliver two lectures on *The Clementine Literature*; and on May 1 Professor Rush Rhees, '88, one on *The Psalms of Solomon*.

THE SPEAKERS from the Senior Class at the anniversary this year will be Messrs. Iso Abé, of Fukuoka, Japan; Frank S. Brewer, of Ashton, Ill.; Ozora S. Davis, of White River Junction, Vt.; and Dwight Goddard, of Worcester, Mass.

THE
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THE FOURTH VOLUME of the RECORD closes with this number. The late date of the Anniversary and the wealth of valuable matter on hand have made it seem advisable to delay publication, to make this a double number, and to omit the August number. Recent events in the West accentuate the wisdom and the timeliness of the article by Dr. Brand, and the inaugural addresses of President Hartranft and Professor Mitchell, with their wide range and careful scholarship, present topics full of timely interest. The papers on different periods in the life of the Seminary, read at the Anniversary, were so interesting and contain so much valuable historical matter that it has been decided to publish them almost entire. Since, however, this volume of the RECORD far exceeds the regular number of pages, these, with the Necrology, must go over till fall.

DURING THE NEXT YEAR the RECORD will print in each number an article from one of the professors in the Seminary on some theme bearing on the newer phases of thought in his department. These articles are sure to be fresh and helpful. The Carew Lectures of next year, by Rev. Charles Cuthbert Hall, D.D., of New York, on "The Conditions of Ministerial

Power," promise to be invaluable to all pastors. It is proposed to change somewhat the form of the department of Book Reviews so as to allow more space for full Reviews of works of special importance, and to make possible also the presentation in compact form of Notes on a larger number of books. The other departments will not be allowed to fall below the present standard. Each volume of the RECORD makes it more clear that it is indispensable to anyone who cares to keep acquainted with the vigorous vitality which is in the institution, and renders more apparent the practical and scientific worth of the thought appearing in its pages.

THE SPECTRE that has been most clearly conjured up by the "Double, double, toil and trouble" of the recent labor incantations is the regal figure of human selfishness. It is the selfish, greedy, covetous "*I*" that has spoken, or has been eloquently silent. Clamorous workman, determined employer, torch-waving rioter, congressman, senator, governor, masterworkman, agitator,—all have somehow brought before the public a grasping "*I* want." Heroism, self-forgetfulness, large-souled philanthropy have doubtless also been there. But the heroism seems to have been blind, and the magnanimity vain. Utopia cannot come, we shall not be able to say that "the war drums throb no longer," till from the red-handed self the crown is torn. "Burnham wood must come to Dunsinane" in reality, not simply in symbol. There must be an overturning of the processes of nature before the evil "*I*" will yield its kingship to a wise and sacrificial love.

THERE IS OPPORTUNITY for an interesting comparison between political and theological parties as they have recently developed. A half century ago in England, the words conservative and liberal had a consistent logic as well as a definite history behind them. To-day the history remains but logic has necessitated the subdivision into conservatives, unionists, liberals, and radicals. This classification, however, has a thorough-going application to only a portion of each party. Political parties in the United States are even more confused.

"Populist" is hardly more than "Kansasese" for "Adullum" and "Mugwump," whether the word serve as a cockade or a taunt, can hardly be said to have a definite content. The world of theological thought shows the same difficulty in finding proper titles and rallying points for ecclesiastical parties. A German professor, when his attention was called to "Progressive Orthodoxy," said, "That seems to me a *contradictio in adjecto*." Be that as it may, the tendency of present thought respecting particular problems seems to find itself obliged more and more, in its attempts to relate itself to the past, to make use of a terminology which at first sight does appear to contain inconsistent elements. It is trying, very trying. Misapprehension becomes common on all sides. But it is no time for discouragement unless Chinese civilization represents the true type, and the hand of the Christ points backward, not forward.

THE "loss of democracy" in American college life, especially here in the older East, does seem to be an imminent peril. This fear is embodied in a painful article upon the first page of a recent number of the *Independent*. It burdened the recent Alumni Day at Yale. It is the daily plaint of thousands of fathers and mothers, and of tens of thousands of aspiring and promising boys. It is all because of the increasing influence and the impending dominance of the athlete and the plutocrat in current college life. In the various seats of academic fashion money and muscle are indisputably coming to preside. In growing measure the purse of the rich and the pace of the strong set the style. Especially to be regretted and, as we feel, especially reprehensible is the resultant increase in the cost of a college course. In three leading colleges during the last twenty-five years the necessary expenses have nearly doubled. This fact shuts the door in the face of many a struggling lad, and fastens a yoke upon the neck of many a staggering graduate. Yet, during this same period the gifts of money to these same institutions have been almost unparalleled. When college endowments have become most munificent, college privileges are becoming most inaccessible. But a little ago the college dormitory was the emblem of a universal fraternity and goodwill. It welcomed and sheltered all with an easy and

equal hospitality. Its halls were plain but ample highways of liberal culture, beautiful in their simplicity because accessible to the children of the poor. But one by one these humble but honorable structures are being displaced. Some Vanderbilt of fabulous wealth disdainfully spurns their simple charms, roots up their deep-worn thresholds, and fashions in their place a palace which none can afford to enjoy but the children of the rich. The dormitory of modern date betokens the rise in the realm of letters of a baronial caste, arrogant and exclusive. The college campus was in former times, and ought to be to-day, an open arena, inviting and challenging the boys from every house to enter and contend. This glorious democracy in college life must be retained. Heaven forbid that our modern college, however magnificent in outer stature or rich in inner wealth, should ever become a castle accessible only to the favored few.

THE INAUGURATION of a new movement in social or religious reform demands the greatest wisdom in its leaders. A conflict with inherited and deep-seated prejudices is inevitable, and only a careful guidance will prevent such reform from being wrecked before it is fairly launched. It has seemed to us peculiarly unfortunate for some reforms now being agitated, and with which we are in full sympathy, that their spokesmen have been careless in speech. This carelessness has not unnaturally been interpreted as recklessness, greatly to the disparagement of both the speaker and the cause he represents. When a man introduces new ideas, it is certainly right to expect that he will express those ideas in the terms of thought and forms of speech already known. To use strange expressions, to give new meanings to words without defining them, to affect startling metaphors and unusual constructions, in a word to play fast and loose with English lexicography and grammar, can have but one effect,—to spread confusion among friends, and to make easy the misrepresentation of enemies. This perversion of our English language is scarcely excusable in the uncultured demagogue; to embody it in print, and send it forth from the lecture platforms of our colleges is intolerable. No reform, however good, can be greatly advanced by such incoherent advocacy.

THE MISSION OF THE CHURCH IN THE WORLD.

ANNUAL ADDRESS BEFORE THE PASTORAL UNION,

BY JAMES BRAND, D.D.

JUNE 6, 1894.

The subject that you have asked me to discuss is to-day on everybody's tongue. This fact involves both advantage and disadvantage. The public mind is disposed to listen to almost anything, however crude, on the relation of the Church to the world. That is the advantage. But it is also ready to find fault with almost anything that may be said. That is the disadvantage. My task, difficult enough in itself, is rendered more so because the Church is just now between two fires. It is accused, on the one side, by laborers, of taking the side of the capitalists and pandering to wealth and luxury; on the other hand, by capitalists, of being so in sympathy with laborers as to be largely responsible for present industrial disturbances. The fact is that neither charge is true. The reason for the accusations is that the Church refuses to take either side exclusively, but endeavors to help both. On the whole, however, the agitation of this subject is one of the best signs of the times. In spite of the fact that there is a vein of Coxeyism running through the discussion in some quarters, the agitation is the offspring of the Gospel itself. There is no social question at the front where there is no Gospel. When, long ago, political and communistic troubles arose in Germany, Erasmus said to Luther, "We are now reaping the fruit of the seed you have sown," and it was true. So to-day even the rash and unreasonable forms of this agitation are but the misapplication of the doctrines of Christ. The impulse that underlies this unrest is the revolt of the human mind, as awakened by the teachings of Jesus, to the dignity of its own nature and to the historic wrongs of society.

We are assured by some that the need of the present hour is that of "an inspiration." This is true, but there is also need of definition. Inspiration is not to supplant definition, but to

give it life. There is no war between rational inspiration and rational definition. It ought to be no sin, even in these days, to have, in addition to inspiration, some definite conception of the thing one is to talk about. You will excuse me, therefore, if, in the interest of clearness, I delay a little in the effort to discover what the Scriptural conception of the Church and the Kingdom of God is.

I. The most fundamental idea of the Bible is that of the Kingdom of God. No true conception of the Church can be gained till we understand Christ's conception of the Kingdom.

1. The phrase, Kingdom of God, is evidently taken from the Old Testament, but the Jewish conception of it in the time of Christ was political and national, rather than spiritual. The idea of its spiritual significance, as taught by Isaiah, Jeremiah, and Ezekiel, had become low and vague. Jesus took up the phrase and put into it a new meaning. According to Professor Bruce, he gave it two new attributes,—universality and spirituality. The Kingdom, therefore, which He came to establish was the rule or dominion of God in the will and the affections of men, through the mediation of divine love. Accordingly, no man could see that Kingdom except he were born again. Christ illustrated the principle of the Kingdom by His own self-surrender to the Father's will in Gethsemane. It is clear, therefore, that the Kingdom cannot be realized by any merely outward political or industrial change. The Kingdom means not a system, but a life. We might have an ideal economic system, but that would not make the Kingdom of God. Even if we translate *ἐντός*, as some are inclined to do, as meaning "in the midst of you," instead of "within you," that would not alter the case; for, if the Kingdom of God is in the midst of us, it would still be necessarily *within* somebody. Moreover, such an ideal system, whether political or industrial, could not stand a day except as the spiritual kingdom in individual hearts lay beneath it.

Dr. Herron has said that Christ was a political organizer, and that the Sermon on the Mount was a political document. I find no ground for such a view. It was no more a political document than the Lord's Prayer, or the seventeenth of John, or the twenty-fifth of Matthew was a political document. It

was political only in the same sense in which all scripture is political, because, when it changes men spiritually, the result is a betterment of their social and political relations.

2. That the Kingdom of God, as Christ conceived it, was to be here on earth, as well as in heaven, is beyond question. The parables of the sower, the tares, the mustard seed, the leaven, and many others, all have reference to the progress of the Kingdom here. When Christ said to Pilate, "My kingdom is not of this world," He manifestly meant that it was not of the nature or spirit of this world's kingdoms. But the fact of the future life and the immortality of the soul, which He preëminently taught, would seem to make it equally clear that the Kingdom of God includes more than simply a redeemed earthly society. Confusion of thought has arisen from narrowing the idea down to either the one or the other. Dr. Haupt, of Halle, says, "To Christ the Kingdom of God is the comprehensive expression of the New Testament blessing of salvation in its fullest sense." Professor H. H. Wendt, of Heidelberg, says, "In certain passages it is made clear that the idea of the Kingdom had special reference to the future state of salvation." But he speaks of it again as "the idea of a divine dispensation under which God would bestow his full salvation upon a society of men who on their part should fulfil His will in true righteousness." In the words of Edersheim, "An analysis of 119 passages in the New Testament, where the expression Kingdom of God occurs, shows that it means the rule of God, which was manifested in and through Christ; that it is apparent in the church; that it gradually developed amidst hindrances; that it is triumphant at the second coming of Christ; and finally perfected in the world to come." But, although Christ did not make the Kingdom on earth dependent upon a perfect economic system, we are not to infer that He was indifferent to the miseries of a false or selfish social system. All that we can infer is that He proposed to attack the social wrongs of the world by first reaching the seat of the trouble in individual hearts, rather than to deal simply with symptoms. He saw, in the words of a recent writer, that "the higher form of socialism is not possible when the individual character is selfish and defective. An ideal socialism requires an ideal individualism."

II. Now from this conception of the Kingdom, we shall more easily discover the nature and mission of the Church. The Church, like the Kingdom, is used in a variety of senses in the New Testament.

1. The Church is not an end in itself. It is not, therefore, identical with the Kingdom of God. The early Romanist theory of identity, according to Dr. Schaff, is given up in their later theology. As a working principle, the Church had its origin in the call of the twelve. As an institution, it began its career at Pentecost. It is not merely a human society, but an organization of renewed souls, constituted by the Divine Spirit, and basing its authority not in any outward form, but in spiritual loyalty to Christ. So far as the Church is spiritually true to its ideal, it may be said to be a part of the Kingdom, but cannot be said to be co-extensive with it.

2. The Church is not identical with the Christian state or municipality. Indirectly, like the leaven in the meal, it has everything to do, but directly, as a law, the Church has nothing to do with political forms of government. The policy of Christ with regard to the social and political evils of the world was for both Himself and His Church to move upon the *cause* in individuals, rather than the symptoms, for the very good reason that, no matter what social system prevails, a man with an unrenewed heart is neither in the Kingdom nor is the Kingdom in him.

3. We see then, that while the end to be sought is the Kingdom of God, *the Church is the divinely constituted means to that end.* It is the organized representative of Jesus Christ, bought with His own blood, ordained to exhibit His spirit and follow His method. It is commissioned to proclaim the fatherhood of God, the brotherhood of man, the forgiveness of sins, and the universal authority of the golden rule. The Church is not simply conservative, but essentially aggressive. It is commissioned to influence laws, governments, opinions, society,—but chiefly indirectly, by the turning of men's hearts to God. The Church is the institution which is to stand when thrones and tyrannies have passed away. It never stands simply for what is, but always for what *ought to be.* It is an eternal agitator. It can never acquiesce in the conditions of the present, as long as there exists a wrong in society or a sinning soul. Politicians,

parties, institutions may work simply to conserve what is, but the Church of Christ has a different mission. No custom of society, however venerable, no prestige of class or position, no law of state, however powerful, can ever nullify that eternal "*ought to be*" toward which the Church of Christ must for ever press her aim. Hence the mission of the Church is identical with the mission of Jesus. In the divine prayer He said, "As Thou hast sent Me into the world, even so have I sent them into the world." And later, directly to the disciples, "As the Father hath sent Me, even so send I you." "All power is given unto Me in heaven and in earth. Go ye and disciple all nations." Here, then, is the constitution and mission of the Church. The end, the aim, the method, the spirit, the motive-power of its mission were to be the same as those of His own. The second great command to love our neighbor as ourselves covers the whole ground of the relation of man to man. It is not the extreme altruism of self-annihilation, which some are preaching to-day, but the rational altruism of self-abnegation when our neighbor's good requires it, combined with a reasonable and righteous self-assertion. The Church was indeed "to pour itself into society, permeating the world's life, and so affecting human affairs," but it can do this only by being separated in principle and spirit from the world. What the Church owes the world is just what the world has not got. The world has all that the Church has except what it gets from Christ. It has shrewdness, energy, eloquence, organization, but it lacks self-denying love. This the Church is commissioned to bestow. It is not in doctrine, but in life, where the Church fails. Its defect lies not in a vacant creed, but in a vacant spiritual life,—in the ghastliness of a great conviction unequally yoked with a partial and dwarfish conformity to the requirements of that conviction.

Again, the Church was commissioned to save *men*. There is nothing said about saving "the wreck." That interesting but superficial sentence of Freemantle, echoed in so many different forms to-day, that "it is not the design of the Church to save individuals out of the world, but to save the world itself," when analyzed, has really no meaning. What is the world? What and where is the "wreck" which the Church is to save, apart from individuals? The wreck is the individuals, and the

individuals are the wreck. Save the individuals, and you save the wreck.

4. It is true, however, that, in the nature of things, the Church must always have a *two-fold* service to perform. In addition to its first and supreme business of securing the conversion of souls, it is to act upon the environment of souls, — that is, to improve the conditions of society. It is to go forth aggressively and lay hold of human relations, purifying the household, infusing a spirit of love and justice into laws and magistrates, rebuking false maxims of business, repudiating and denouncing unrighteous social distinctions, and so creating a public sentiment that will promote the Kingdom of God. Now, it seems to me clear that along this line of Christian duty the Church has fallen short. It has laid too little stress, relatively, upon the relation of man to man. It must henceforth devote more attention to the second great command. It must turn a kindly face toward this tremendous social revolution which is girdling the world. Every possible effort in the line of moral and social reforms, every effort to elevate public sentiment, to modify legislation, to Christianize politics, to abolish the saloon, to exterminate the spirit of caste, to improve municipal government, to supplant merciless competition by Christian co-operation, to protect the poor against the power of monopolies, to defend the natural right of property against the violence of organized labor, to hold up to the execration of mankind the "sweater system" and every other form of industrial tyranny, whether practiced by a godless infidel or a godless church member, and to make it for ever plain that the present social and industrial wrongs of society have not been fixed by nature, but by *sin* — all this and much more is a legitimate part of the business of the Church in the world. As long as seventy-one per cent. of the wealth of the country is held by nine per cent. of the people; as long as corporations all grind individuals to powder; as long as organized laborers, controlled by a blind and merciless selfishness, are using brute force against unorganized laborers as well as against capitalists, thus denying to their fellow-toilers the very rights which they are claiming for themselves; as long as thousands of women are starving themselves and their children to death making shirts at thirty-five cents a dozen, within bow-shot of the palaces

of millionaires, the Church of Christ has a mighty message from Almighty God to deliver, and woe to the Church which fails to deliver it. In bearing its testimony, (1) The Church must plant itself, once for all, on the right and supremacy of God in all human affairs. (2) It must insist upon the golden rule as binding on rich and poor, laborer and capitalist alike. (3) It must defend the right of personal property against all communism and Coxeyism. (4) It must concede the right of men to organize, and the equally inalienable right of brother men to trade and labor without organization if they so prefer. (5) It must urge the Christian principle of obedience to law, as opposed to brute violence, even though the law may not be ideal. (6) It must recognize the natural law of supply and demand, but subordinate it to the more fundamental law of benevolence. Thus only can the Church serve both the individual and society. "The individualist," says Dr. Gladden, "cares only for men, and neglects the environment. He is a fool, for the environment in a thousand ways reacts on the man and checks his development. The socialist cares only for the environment, and neglects the man. He is a fool, for the springs of power are in the human personality." Along these two lines, then, Christ launched the forces of His Church, and when the shadow of the cross was falling on His own soul, His solicitous prayer was still for the Church, that it might be true. "I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep *them*. *Keep* them."

III. Now the practical question is, Has the Church kept its original spirit and method? I have absolutely no sympathy with the obviously false assertion that "the greater part of religion is outside of the churches," or that "the churches are the greatest obstacle in the way of social reform." Nor can I agree with Dr. Strong that the various Christian organizations of to-day "would never have been needed if the Church had appreciated the largeness of her mission." On the contrary, every Young Men's Christian Association, every Christian Endeavor Society, every Christian Temperance Union, every charity organization, like every theological seminary and Christian college, is but a part of the organism of the Church, through each of which the life-blood of the Church pulsates,

and by means of which she performs a large part of her work in the world. They will all be needed even more than now when the Church does apprehend the full length and breadth of its mission. Nevertheless, I am constrained to believe that the Church has departed, to some extent, from the spirit and method of our Lord, and needs revision and reform. Look at the situation.

When Christ came, the religion of Palestine had almost lost its hold upon the poor. Those who attended the churches were the well-dressed and well-to-do in the world. The bulk of the people were neglected and neglecting. Christ's mission, therefore, while intended for all, was especially to the poor. They were the sheep peculiarly without a shepherd. It was the proof that the Messiah had come that the poor had the Gospel preached to *them*. His peculiar relation to them was the beginning of a social revolution which is not yet completed. In Palestine, under the Cæsars, as in other countries and ages, the word "people" was a word of contempt and derision. "The people" had always been simply used by rulers and leaders of society. In all changes and revolutions, this capricious and dangerous element, "the people," had to be recognized, reckoned with, feared, courted, or hated as a force lying beneath all movements and machinations. The question asked by wealth and power was not what will elevate and save the people, but how can rocking thrones be saved from the people. The people cannot be ignored; they must, therefore, be managed, but managed with no community of interest, no mutual sympathy.

Now, what was true in the political realm had taken place in Palestine between the representatives of religion and the common people. The men who sat in Moses' seat had somehow so failed to connect the blessed service of God with the heart of humanity, that the people were either drifting away helplessly, or turning away disgusted, from the sublime truths of the Old Testament. The feeling of the religious leaders is expressed by the Pharisaic sneer, "This people that know not the law, are accursed." Christianity was the exact reverse of this. Jesus was anointed to preach the Gospel to the poor. His aim was not to manage or use them, but to enable them to use themselves. He refused to recognize the miserable social distinctions which men had erected out of their own

arrogance and pride. This dangerous element, which kings had feared and aristocrats had scorned, were not to be restrained by repressive laws, but made a law unto themselves. They were not to be tutored into a quiet subordinate class, but raised by an inward divine impulse to a higher manhood and a self-governing intelligence. Accordingly, Christ comes as a poor man, not born in Caesar's palace but in a manger. He identifies himself with the laboring people outside of luxurious circles, that he may touch the poor, sit at their tables or go hungry with them, disarm their prejudices, and tell them the glad tidings of peace.

Now, I affirm that in many quarters there is evidence that the church life of to-day has drifted into substantially the same relation to the masses of the poor that the synagogue religion of Palestine sustained to them in the days of Christ. It is certain that a great change has taken place. Christianity began among the poor, and the question was how to reach the rich and the powerful. To-day, it is chiefly among the well-to-do classes, and the question is "how to reach the masses." In all fairness, however, we must concede that in the country at large, the majority of churches are made up of the families of the laboring people. We are also bound to take account of the fact that the natural tendency of Christianity is to transform the church of the ignorant poor into that of the educated rich. A city church may begin to-day when every member is a day laborer, and in twenty-five years those very day laborers may be the residents of the avenue. All this is to the credit of the Christian Church. It is manifestly a sign of the triumph of the Church that it now contains the very class which at first despised it. Moreover, how can it be otherwise than true that the Church should come to contain also the culture of the country, when nearly all our educational institutions are the children of the Church? This, too, is to the credit of Christianity.

But conceding all this, the fact remains that the peril of the Church, because it is the peril of human nature, lies in its tendency to court the wealthy and avoid contact with the wretched and the poor. The awful contrast between the luxurious city church and the haunts of ignorance and moral degradation, confronting each other, almost in the same street,

puts this beyond debate. Could anything be more unchrist-like? Who are the poor and the wretched? Why do we call them the dangerous classes? The answer is, they are dangerous because *in danger*, because unsaved and ignorant of God. That was the thought that weighed upon the soul of Christ. Oh, it is easy to call them hard names. But who knows what influences have been at work through the years on these "dangerous classes" to make them what they are? Who has put himself in their place to learn why they feel toward the aristocratic and luxurious city church as they do? Oh, this want and woe, and hunger and thirst, and pain and passion, and violence and sin of this dilapidated humanity lying there in its moral misery under the face of God, struggling not for wealth or culture or even character, but for bare existence! Who are they? Simply men and women and little children in the thralldom of ages of sin. No wonder Christ's heart was breaking for them. What do they need? Bread? Yes, and Christ. Do they want Christ? No, they want bread and wages and power, but they *need* Christ. What must they have? Christ. What will make them cease to be dangerous? The love of Christ. How shall they get Christ? Through a Christlike Church. "As the Father hath sent Me even so send I you." And so Christ began just where the missionary in India begins to-day, at the *bottom* of society, that His love might work upward and outward. Hence his message to the Baptist, "Go tell John that the poor have the Gospel preached to them."

I submit, then, that the churches of to-day need to give this subject special attention. I believe that our administration of religion has fallen into the habit of adapting itself too much to the cultured and wealthy, and not enough to the less fortunate to whom Christ especially came. I seldom preach in any city where the masses of the people are centered without thinking of that larger congregation who stand outside, as it were peering over the shoulders of the cushioned and comfortable class within, but hearing not a word of the glad tidings. It would be a fatal day for the world if culture should ever be allowed to permanently separate the life of the educated Christian from that of the ignorant and the lowly. Any culture which divides men into cliques and castes is pagan, not Christian. I say this is the peril to which the Church is ex-

posed, and therefore it must court criticism, and welcome reform. I am told that years ago, when our government presented to the Japanese an engine and a car, and put them down on a circular track for exhibition, the officers of that government were greatly delighted; but instead of its leading them to throw a line of road quickly across the empire, for the good of the people, it only led them to ride round "the magic iron ring" on festal days, with schoolboys' delight. Can it be that we of this generation are doing something the same with the religion of Christ? Are we keeping it for home use and home luxury instead of flinging it across the empire of sin and sorrow among the abodes of suffering and want?

Now, it is easy to get out of patience about reforms, and to say rash things about the Church standing in the way of Christian progress, and foolish or false things about the defects of theological seminaries, but as simple practical suggestions, the following would seem to be at least safe:

1. That the spirit of caste must be crucified and the spirit of the Cross put in its place. No social reform is possible without that. The Church of Christ cannot long exist in an aristocracy of wealth, or an aristocracy of culture, or an aristocracy of skin. There ought not to be one church on this earth where the poorest, the most ignorant man is not welcome, — not because he is poor or because he is ignorant, but because he is a man. The only Christian ideal of the Church is *where rich and poor meet together*. The mere adoption of free seats will not meet the demand. The door that shuts the poor man out is not the wooden door of the house, but the carnal door of the heart.

2. Another practical step in the right direction will be a change in the location, style, and expensiveness of church buildings. The church which would save the poor must be where the poor live, and not at the rich man's gate. Churches can neither save themselves nor the community by huddling together like a flock of proud but frightened birds along the elegant avenues of the city as if afraid of bedraggling their plumage by contact with the poor. Christ's method of saving the Church is by making the Church save the world. Moreover, church buildings must be adapted to the poor man's circumstances, not to those of the millionaire. It is to be feared that

Satan has had charge of church architecture for many years, leading men to trust more to the ministry of steeples and paint than to the ministry of love. We learned a few years ago that in a certain city within rifle range of thousands, "where want burrows and sin hides its deformity," there was a church closed for many months, in order that \$60,000 might be spent in elaborate frescoes on the walls, already rich with well laid colors, while the masses round about it were dying without Christ and cursing the church whose shadow fell on their wretched dwellings. That was not Christianity, but heathenism. God's people must build substantially but with economy of God's money, having special reference to room, convenience, cheerfulness, and absolute social equality. No matter if ambitious architects are thrown into fits. The vast sums spent by Christians on houses of worship, simply for the gratification of a luxurious taste, are needed to carry the Gospel itself to the slums. And wherever, on account of distance, the rich and the poor cannot meet together to any great extent, if each wealthy church instead of spending \$300,000 on a magnificent structure for themselves on the avenue, and maintaining a two-penny mission down town, would with the *same money* build and equip two substantial but plain churches, one down town and the other at their own doors, and then call two five-thousand-dollar pastors instead of one ten thousand, and go to work as the *Church of the Twin Brothers*, the Christian ideal would be more nearly realized, and we should have less outcry of laboring men against the Church.

3. Christian people must adopt Christ's principle and example in the matter of dress in the house of God. I believe in the cultivation of æsthetics, but the church of Christ is not the place for the display of good clothes. Those who yearn for and can afford "gay clothing" should choose some other place for its exhibition. Plain, tasteful attire, provoking no comparisons, alone becomes the Christian worshiper where rich and poor meet together. If those who claim to be the representatives of the Cross, and of Him who "had not where to lay his head," will continue to flaunt their elegance in the eyes of God's pinched and penniless people even in public worship, it will be impossible to remove the prejudice of the laborer against the Church.

4. To commend itself to the judgment of the common people, the Church must remove the scandal of sectarian competition, which so disgusts outsiders and cripples the power of the preacher. A town with five or six hundred people and half a dozen competing churches wasting the Lord's money, has justly become the jest of the world, the flesh, and the devil. No thoughtful man can be indifferent to the false position in which sectarian rivalry has placed the Church of Christ. Some young men have left the ministry, others have refused to enter it, and hundreds of shrewd laborers have sneered at the Church because of this false position in which it is placed. The Home Missionary boards of all denominations which are helping to perpetuate this evil should be considered as under the censure of the Christian public until the scandal has been removed. The truth is that in the presence of the infinite needs of the world, these broods of *isms*, that are hatched from negations in the incubator of sectarian ambition and can grow only by plucking each other, have no right to roost in any Christian community.

5. It is safe to say that the progress of Christian reforms along all social lines will depend largely upon the attitude of our theological seminaries. The men in the pulpits are the men who have access to the people, and they will be guided by the schools in which they are taught. The superficial cry of to-day against such institutions, as if they should stop teaching theology and devote themselves to sociology, is worse than idle. The first great command is still the first and most fundamental. We appreciate our duty to our neighbor only as we have begun to love God, and look at society through God's eyes. It will always be the principal business of a theological school to teach men a sound exegesis of the Scriptures, a rational systematic theology, and a true history of the Church. But, of course, such seminaries must at the same time recognize and put themselves at the front of the social revolution, as regulators and guides, with a profounder study of social problems and a deeper emphasis than ever before on the Christian relation of man to man.

It is probable that a change is needed also in the manner of preaching itself, not only increasing the proportion of socialistic themes in the pulpit but also modifying the style of presentation. It is a serious matter when the style of the pulpit be-

comes adapted chiefly to the cultured classes, while the multitude, numbering four to one, go unfed. One thing that is wanted in these days is good homely Saxon. I have noticed that in the army artillery makes the most noise, cavalry the most show, but the little bullets of the infantry do the killing. Fine classical phrases and far-fetched historical allusions are like the artillery and cavalry. The homely Saxon words are the bullets that hit and wound. Thus a person of good sense relating the fact that a man had been shot would not say that the bullet impinged upon and penetrated the cuticle of the man's corporeal system. He would say *it struck him*. If he wanted to express the idea of pain, he would not say that the shot produced a certain neurasthenic effect on the gentleman's sensorium. He would say *it hurt*. And if the victim fell, the narrator would not insist that the bullet disturbed his equilibrium or changed his center of gravity. He would say *it knocked him down*. And when the victim died, the sensible person would not inform us that the movement of the bullet resulted in the exit of the human psuché to the shades of sheol. He would say *it killed him*. Bullets hit, they hurt, they pierce, they knock down, they kill. So with good Saxon words. Common people know what they mean, and feel their force.

But, after all, it is only the love of God shed abroad in the heart by the Holy Ghost, it is only Christ's own conception of the worth of the human soul that can really lift human hearts above the shams and follies of social distinctions. It is only the martyr spirit of the Cross that brings rich and poor together, and makes the rich willing to be poorer than the poor may be richer. I have sometimes thought that the progress of the Church along these lines would ultimately require the casting out of about four devils: first, the *deaf* devil, who prevents us from hearing the Macedonian cry of God's poor; second, the *dumb* devil, who keeps us silent and acquiescent when we ought to rebuke selfishness and vindicate God; third, the devil of *self-seeking*,—we must stop the sin of working for our own glory, and rediscover the lost art of self-sacrifice; fourth, the *rationalistic* devil, who denies the gift of the Holy Ghost. These, like the one of old, go not out save by fasting and prayer.

AN INTRODUCTION TO THE STUDY OF THE LIFE AND CHARACTER OF JESUS CHRIST ACCORDING TO ST. PAUL.

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I. It had been my intention to present to you this evening some of the results of a preliminary study of the main part of this theme, instead of offering, as is now proposed, a bare introduction to it. The theme itself has grown into such large proportions and the material bearing upon it is so varied and abundant as to make it impossible of presentation upon an occasion like this. I shall accordingly confine myself to the introductory phases of the subject and to a statement in outline of the method pursued in the investigation. In the wholly inadequate time that has been at my disposal during the past weeks I have sought to collect and collate the testimony of Saul of Tarsus concerning Jesus of Nazareth. My object has been to obtain an answer to the questions: What did St. Paul know about the man Christ Jesus, and what was his conception of the life and character of his Lord and Master? This, it will be observed, is quite distinct from an inquiry into St. Paul's Christology, *i. e.*, into his doctrine of the person of the God-man. Our question therefore is, not what was St. Paul's philosophical analysis and theological doctrine of the person of Christ, but what was the concrete conception which filled the apostle's mind when he looked up into the face of Jesus Christ, and what was the real basis of that conception? St. Paul is readily recognized by all critics and historians as our most important witness respecting the character and spread of the new faith during the first generation. But the peculiar value of his testimony to the personal life of the founder of that faith has, strangely enough, been, almost entirely overlooked. However, the reason for this oversight is not far to seek. It has

been taken for granted that St. Paul knew very little about the earthly life of Jesus, and hence is not a competent witness on the subject. Our attention is very properly called to the following facts: (1) That St. Paul himself attributes his conversion to a direct revelation of the risen and heavenly Christ; (2) That he bases his call to apostleship upon this revelation; (3) That he always stoutly maintained that his gospel came to him, not from men nor through a man, but through the revelation of Jesus Christ; (4) That he does not emphasize the details of the life of Christ and indeed does not seem to have been familiar with them and plainly considered them of secondary importance.

Now all these are well-known and well-authenticated facts, but have we not been drawing hasty and unwarranted inferences from them? Does it follow that because St. Paul was ignorant of most of the details of the earthly career of Jesus he is, therefore, not a competent witness to the real life and character of the Christ? Is knowledge of the details of the career of an historical personage necessary to the obtaining of an insight into the real life and character of the individual? Does not a single great occasion sometimes reveal the whole character of a man? And is not knowledge of character knowledge of life? When did the chosen twelve really learn to know their Lord and Master? Did not the voluntary death of Jesus and his glorious resurrection teach them the truest lesson and reveal his inmost life? But did not St. Paul enjoy equal advantages with the twelve in respect of these two great facts in the life of the Christ? And did he not really know the man Christ Jesus?

Before answering this last question we must seek answers to some prior questions, for the value to us of St. Paul's testimony to the historical Christ will depend upon our estimate of the character of the apostle and the historicity of his life. Who then was St. Paul, and what do we know about his life and character? What are our sources of information concerning him, and to what extent can we trust them? What opportunity did he have of knowing Jesus of Nazareth, and what constitutes knowledge of the life and character of an historical personage? In order that the ultimate aim of this discussion may be clearly seen and the course of argument easily understood, I will lay down the following theses: (1) We have

thoroughly trustworthy and exceptionally full information concerning the life and character of St. Paul. (2) This documentary information proves St. Paul to be a thoroughly trustworthy and competent witness concerning the life and character of Jesus of Nazareth. (3) St. Paul's portrayal of the life and character of Jesus is clear and remarkably full. (4) The Christ of St. Paul is essentially the Christ of the four Gospels. (5) St. Paul's epistles accordingly furnish us an entirely independent and a complete documentary proof of the historicity of the personal life of the Christ of Matthew, Mark, Luke, and John.

II. The method adopted for this investigation may be characterized as the historical method as distinguished from the exegetical process. The aim will be to draw our conclusions and inferences, not from a few conspicuous passages in St. Paul's epistles, but from the entire Pauline literature, with the exception of the pastoral epistles. We shall endeavor to get back of the verbiage of the documents and to form a conception of what St. Paul meant when he said that he knew Jesus, and to discover, if possible, the real basis of that roundly asserted knowledge. Our conclusions will, accordingly, not rest upon any particular passage or passages, and hence will not be invalidated by any assumption that the documents have undergone a process of interpolation. Each and every utterance of St. Paul concerning Jesus Christ, and each and every allusion of his to that divine personality presupposes a well-grounded knowledge of Jesus and a very definite conception of his person. If now we collect and collate all these utterances and allusions, may we not perhaps discover from what conviction of mind and heart they emanated? May we not restore the concrete divine Personality whom St. Paul knew and loved so well, and may we not discover the historic basis of the apostle's knowledge. The entire warp and woof of the great apostle's thought and feeling will be taken into consideration and perhaps there will re-appear a picture in tapestry, as it were, of that divine face, that *πρόσωπον*, which St. Paul first saw near Damascus and immediately identified with the Christ of Calvary.

I shall assume in this discussion the authenticity and essential genuineness and integrity of the ten Pauline epistles, from

all of which passages will be drawn. This assumption will hardly be contested, except perhaps in the case of one or two of the less important documents. The attack is not so much now upon the authenticity as upon the integrity of the epistles, and against this our results will be practically impervious. The epistles will be quoted in the order in which, as I believe, they were written, with the exception that Colossians and Ephesians will stand at the end of the list as being less generally accepted as genuine. The pastoral epistles will not be made use of in this inquiry, primarily because they add little to our theme and also because they are less well authenticated as products of the apostle Paul. The second epistle to the Thessalonians will be treated as supplementary to the first and the two will be considered as a single document. First and second Corinthians will be treated in like manner when referred to in general terms. Our list is accordingly as follows: Thessalonians, Galatians, Corinthians, Romans, Philemon, Philippians, Colossians, Ephesians.

These, then, are our documents, and they are the only documents of which we shall make any use in obtaining St. Paul's conception of the historic Christ, or our conception of the historic Paul. The book of the Acts would furnish us with additional details on both of these subjects, but the integrity of the book and the date of its composition are not so easily established or so generally admitted as are the integrity and approximate dates of the epistles just mentioned. Indeed, composite literary products, such as the book of the Acts and the synoptic Gospels, cannot, from the very nature of the case, be so easily or so completely verified in respect to integrity of contents, date of composition, and personality of author, as can simple epistolary documents, which breathe the spirit of their author and unfold his thought in orderly progress, interweaving it all with local and transient phases of life and thought. As simple historical documents, the epistles of St. Paul are of the very highest order,—they are equal to any documents of like antiquity. And they furnish an indestructible basis for the whole New Testament literature, and authenticate the divine character whose life inspired that literature.

III. Can we determine approximately the dates of the composition of the epistles of St. Paul without entering into

the details of "Introduction"? I am fully convinced that we can.

First, then, let us consider the *terminum ad quem*. The epistles to the Thessalonians, Galatians, Corinthians, and Romans were undoubtedly written before the year 69, and for the following reasons: [*a*] They each and all presuppose and assume that the primitive church in Jerusalem is still undisturbed and flourishing, which was not the case after Titus invested the city with his army in A. D. 69. There are frequent allusions and specific references in these epistles to "collections for the saints at Jerusalem," and to St. Paul's journeys thither to carry up these collections. Besides, the author of the epistles several times speaks of the "mother church," and of those "who were apostles before him," and in such a way as to make it perfectly clear that the Sacred City was still standing. [*b*] The epistles presuppose that the Jewish people in Judæa, Syria, Asia Minor, Macedonia, Greece, and Rome still enjoy their accustomed political privileges and considerations, which were not continued after the destruction of Jerusalem. Indeed, it is well known that the Jews in Syria began to be deprived of such privileges in the year 66 which pushes the composition of the epistles back still farther. [*c*] The epistles in question each and all presuppose that the conflict of Christianity with Judaism, and of gentile Christianity with Jewish Christianity is passing through its earliest stage, which stage came to an end with the destruction of Jerusalem, for thereafter Judaism ceased to play a part in history, and Judaic Christianity was overwhelmed by the preponderating influence of the gentile churches. We are prepared to assert, therefore, on these broad historical grounds, that St. Paul's epistles to the Thessalonians, Galatians, Corinthians, and Romans were written before the year 69 and indeed before the year 66.

Second, let us consider briefly the probable date of the earliest of these epistles, viz., that to the Thessalonians. [*a*] The epistles of St. Paul as a whole plainly indicate that Christianity is passing through a stage of development and the epistles themselves record the steps of its progress. In his epistles to the Galatians and Thessalonians St. Paul speaks of his labors in introducing the gospel into the regions of Asia Minor and Macedonia, and the first epistle to the Thessalonians was evidently

written soon after his first short visit in Thessalonica. Hence we may safely conclude that this epistle was written in the earliest years of the apostle's great and laborious mission of preaching the gospel in these Hellenic lands. In his epistle to the Romans St. Paul mentions the fact that he has preached the gospel from Jerusalem round about to Illyricum, and he declares that there is no more place for him in those regions. In the epistles to the Corinthians there are references to his protracted stay at Corinth and at Ephesus, to his numerous journeys to and fro among the churches and to a visit to Judæa. Now the length of time intervening between the composition of the epistle to the Thessalonians and of that to the Romans could not have been less than five or six years. [b] Turning to the epistles to Philemon and the Philippians we find that they were written from Rome, where St. Paul had been for some time a prisoner. He looks back upon his labors in Macedonia and Asia Minor as through a vista of several years. Then if we make the epistles to the Colossians and Ephesians to have been written by St. Paul from Rome, or even from his place of imprisonment in the East, this vista becomes still more certain and definite. We must allow accordingly for an interval of at least four or five years between the composition of the epistle to the Romans and that to the Philippians. [c] From the general tenor of the epistles to Philemon and the Philippians and from specific references to Christians connected with "Caesar's household," it is clear that these epistles were written before the Neronian persecution in the years 64 and 65. By a simple computation then we can fix the date of the first epistle to the Thessalonians as early as the year 54 and it may easily have been written still earlier, and probably was. We may safely conclude, therefore, that the latest of the epistolary documents under consideration was written within thirty-five years after the date of the crucifixion of Jesus Christ, and the earliest was written within less than twenty-five years after that memorable event.

IV. The next question that naturally arises in our minds is, What do these epistles tell us about their author? It will be impossible to answer this question except, in a general way, because of the limited time at our disposal.

First, then, what does St. Paul say about his lineage and his early religious faith? In the epistle to the Galatians he says: "I advanced in the Jew's religion beyond many of mine own age, being exceedingly zealous for the traditions of my fathers." He then adds: "we being Jews by nature and not sinners of the gentiles." In II Corinthians he says: "Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I." Then he speaks of being "in perils from my countrymen," which means of course from the Jews. In the epistle to the Romans he says: "I could wish that I were anathema from Christ for my brethren's sake, my kinsmen according to the flesh, who are Israelites, whose is the adoption and the glory and the covenants and the giving of the law and the service and the promises, whose are the fathers, of whom is Christ as concerning the flesh." Then he adds later: "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." A few verses later, in speaking of the Jews, he says: "if by any means I may provoke to jealousy my flesh and save some of them." In the epistle to the Philippians, referring to himself, he says: "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the law a pharisee." Now it will be observed that these more or less incidental expressions are scattered through four of the larger epistles. It need scarcely be added that the author everywhere calls himself Paul. We may therefore safely conclude: [a] That St. Paul was by birth a Hebrew and that he had taken pride in the purity of his lineage and in the fact of his connection with the covenant people. [b] Prior to his conversion to Christianity he had been a strict pharisee, rivaling those of his years in zeal for the traditions of the fathers. This zeal was directed toward both the acquisition of knowledge of the law and the enforcement of its specific requirements.

Second, what was St. Paul's original attitude towards Christianity? In the epistle to the Galatians he says: "Ye have heard of my manner of life in times past in the Jews' religion, how that beyond measure I persecuted the church of God, and made havoc of it." Then in speaking of the churches of Judæa he says: "They only heard say, he that once persecuted us now preacheth the same faith of which he once made havoc." In the first epistle to the Corinthians he writes: "I am the

least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." In the epistle to the Romans he says: "as touching zeal, persecuting the church." From these incidental allusions in the three most important epistles we may safely conclude: [*a*] That St. Paul was originally hostile to the new Faith, even to the extent of a violent persecution of its adherents. [*b*] That this hostility covered a period long enough to make his attitude well known. [*c*] That his persecutions were carried on in Judæa, which is equivalent to saying that Jerusalem was the base of operations.

Third, what does St. Paul say about his conversion to Christ, about his call to apostleship, and about the years immediately succeeding? In the epistle to the Galatians he says:

Paul, an apostle not from men, neither through a man, but through Jesus Christ and God the Father.

A little farther on he adds:

When it was the good pleasure of God who separated me from my mother's womb and called me through his grace to reveal his Son in me.. I conferred not with flesh and blood, neither went I up to Jerusalem to them who were apostles before me, but I went away into Arabia and again I returned unto Damascus.... After three years I went up to Jerusalem to visit Cephas and tarried with him fifteen days.... But other of the apostles saw I none, save James, the Lord's brother.... Then I came into the regions of Syria and Cilicia. And I was still unknown by face unto the churches of Judæa.... Then after the space of fourteen years I went up again to Jerusalem with Barnabas.... I laid before them the gospel which I preach among the gentiles, but privately before them who were of repute, lest by any means I should be running or had run in vain.... they, who were of repute, imparted nothing to me, but contrariwise, when they saw that I had been intrusted with the gospel of the uncircumcision, even as Peter with the gospel of the circumcision.. and when they perceived the grace that was given unto me, James and Cephas and John, they who were reputed to be pillars, gave to me and Barnabas the right hand of fellowship, that we should go to the gentiles, and they unto the circumcision.

In the first epistle to the Corinthians St. Paul says:

Paul, an apostle of Jesus Christ through the will of God.... Christ sent me not to baptize, but to preach the gospel.

A little later he asks:

Am I not an apostle? Have I not seen Jesus our Lord?

Then he adds:

If to others I am not an apostle, yet at least I am to you.

In speaking of the risen Jesus he says:

He appeared to Cephas, then to the twelve . . . and last of all as to one born out of due time he appeared to me also . . . for I am the least of the apostles . . . am not meet to be called an apostle . . . but by the grace of God I am what I am.

In the second epistle to the Corinthians he says:

Paul, an apostle of Jesus Christ through the will of God.

In the epistle to the Romans he says:

Paul, called to be an apostle, separated unto the gospel of God . . . concerning his Son, Jesus Christ our Lord, through whom we received grace and apostleship.

In the epistle to the Philippians he says:

I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I suffered the loss of all things . . . that I may gain Christ and be found in him, not having a righteousness of mine own, that which is of the law, but that which is through faith in Christ, the righteousness which is of God through faith.

Then he adds:

I press on if so be that I may apprehend that for which also I was apprehended by Christ.

In the epistle to the Colossians he says:

Paul, an apostle of Christ Jesus through the will of God.

In that to the Ephesians:

Paul, an apostle of Christ Jesus through the will of God.

To which is added later:

By revelation was made known to me the mystery [of Christ], .. revealed to his holy apostles and prophets in the Spirit.

Finally he says:

Unto me who am less than the least of all saints was this grace given.

It will be observed that these statements and allusions are distributed among all our documents, with the exception of the epistles to the Thessalonians and Philemon. And from them we may safely conclude: [a] That St. Paul was converted to faith in Christ through a revelation of the risen Jesus, who verified himself to Paul by indisputable proofs. With the outer manifestation came an inner illumination of Paul's spiritual understanding, so that he felt like emphasizing the fact that Christ was revealed *in him*. Yet Paul saw the risen Jesus just as really and truly as had Peter and the rest of the apostles. What

Peter and the others saw, he saw. On this point St. Paul never entertained the shadow of a suspicion, nor is there any reason to think that Peter or any of the twelve ever dared to question the reality of St. Paul's vision of the risen Saviour. The controversy between Peter and Paul did not touch this point, though it must have done so had the point been in the slightest degree contestable. Peter could have silenced the bold apostle to the gentiles by impugning the reality of that heavenly vision of the risen Christ. But throughout the whole heated controversy it is plain that the two great apostles stood upon the same ground as regards their competency to testify to the fact of the resurrection of Jesus. They had each seen the Christ who was crucified, dead, and buried, and who rose again the third day and ascended into heaven. It should be borne in mind that, according to the gospel story, Peter himself needed a vision of the risen Christ to convince him that Jesus was indeed the Messiah, and it was not until that vision was vouchsafed to him that he really knew the Christ of God, and finally and forever acknowledged him as his Lord and Master. We may safely conclude: [δ] That with the revelation of Christ there came also to St. Paul the assurance of God's gracious and forgiving love and a sense of reconciliation, together with a clear and specific call to apostleship to the gentiles. St. Paul realized now that Jesus the crucified, whose disciples he had been persecuting, was in very truth the long-expected Messiah, and the redeemer of all who would look unto him in faith.

The synthesis of these two thoughts, the reconciliation of these two ideas, formed the nucleus of St. Paul's whole system of theology, as well as the core of his theory of revelation and redemption. His call to an apostleship of this faith came to him, not from men nor through a man, but through Jesus Christ and God the Father. Now his apostleship was in his judgment just as well authenticated as that of Peter or any of the twelve. Moreover, Peter, James, and John, who were reputed to be pillars, recognized the validity of St. Paul's claims, and did not dispute his competency to preach the gospel. The point in controversy was simply in regard to the practical application of the gospel truth and the continuance and efficacy of the old covenant requirements. We may conclude: [ε] That the revelation of the risen Lord came to Paul in or near Damascus, since he speaks

of returning there at the end of his sojourn in Arabia. This Arabia was probably the district south from Damascus and east of the Jordan. We conclude: [*d*] That St. Paul at the end of three years went up to Jerusalem in order to make the acquaintance of [*ἴστροῦσαι*] Peter. While there he saw none of the rest of the apostles save James, the Lord's brother. He remained fifteen days in Jerusalem, during which time he undoubtedly learned many things concerning the earthly life of Jesus. It should be borne in mind that St. Paul nowhere says, or even intimates, that he was not under obligation to Peter and others for information concerning the historic Christ. Indeed, it is inconceivable that he should not have inquired specifically of Peter about the public ministry of Christ, about his manner of life, his mode of teaching, and his treatment of those with whom he came in contact. St. Paul affirms his independence of Peter and the rest only as regards his call to apostleship and his knowledge of salvation through the gospel. These he had received by direct revelation, and not from men, nor through any man. But his knowledge of the historic Christ must have been greatly increased by this extended visit with Peter in Jerusalem, as well as by his intercourse with converts from the Holy City in the region of Damascus. And there is no trace in St. Paul's writings of any disagreement between him and Peter about the person of Christ. On the other hand, there is everywhere the broad assumption that they were preaching the same divine Jesus, who lived and died and rose again. We are informed: [*e*] That St. Paul spent the next eleven years, for the most part, in the regions of Syria and Cilicia, at the end of which time, under the impulse of a divine revelation, he made a second visit to Jerusalem in company with Barnabas and Titus. While there he laid before the original apostles the gospel which he had been preaching to the gentiles, and received from Peter, James, and John full acknowledgment of his fitness and right to proclaim the gospel of Christ to those outside of the Jewish nation. These brethren imparted to him no new conception of the gospel, but on the contrary perceived that he had the same grace which had been given unto them, and hence was fully equipped for the ministry of the word of life. Again there was no discussion of the person of Jesus, for the simple reason that there was no disagreement among them concerning the concrete

personality, whom they all knew so intimately, loved so passionately, and who was the glorified ideal of all their hearts. We are led to infer: [*f*] That this second visit in Jerusalem was made before St. Paul set out on his first missionary tour through Asia Minor, since in his epistle to the Galatians he is defending his credentials as an apostle, prior to the time when he preached the gospel for the first time to the communities in Galatia. It is safe to conclude, therefore, that at least seventeen years had elapsed after St. Paul's conversion before he reached Galatia the second time and passed on into Macedonia. In his second epistle to the Corinthians the apostle speaks of a period of fourteen years subsequent to his conversion. Now we have found that the first epistle to the Thessalonians was written not later than the year 54. If then we allow some three years for the preaching of the gospel the second time to the Galatians, the founding of the church at Thessalonica and the subsequent writing to the brethren there, we have a total of twenty years to be subtracted from 54, which will give us the approximate date of St. Paul's conversion. Thus we find that Saul, the zealous pharisee, was converted to Christ and received his commission as an apostle within three or four years after the crucifixion of Jesus. And this corresponds with our conclusion that a few years must have elapsed, so that Paul could be known as a persecutor by the churches of Judæa. We may fairly conclude: [*g*] That during these three or four years the persecuting Paul must have learned many things concerning him whose disciples he was putting in prison and putting to death. Indeed, it is inconceivable that a man of his thorough-going disposition and inquisitive mind should not have inquired specifically of the devoted and enraptured disciples, who it was that they had learned to know and love and follow, and to whom they had pledged their hearts and for whom they were willing to lay down their lives. Surely, the persistent Paul must have probed their pretensions to the bottom, and in doing so he could not but have listened to many a frank confession and clear statement concerning the Jesus who lived and died and rose again. For the loyal disciples had nothing to conceal, and they could not but speak of the things which they had seen and heard, they could not but exalt the life and deeds of him whom they adored as their one Lord and Master. Their glad faces

bore glowing testimony to the character of the Christ whom they saw seated on the right hand of God and whose blessed kingdom they were bidden to proclaim to the whole world. When, therefore, Paul saw the Christ he had no difficulty in identifying him with the Jesus whose followers he had been persecuting.

Fourth, what was the scope and general character of St. Paul's missionary activity? [Only a brief summary will be given here.]

In the first epistle to the Thessalonians he writes :

Paul, Silvanus, and Timothy unto the church of the Thessalonians.... our gospel came not unto you in word only, but in power and in the Holy Spirit and in much assurance, even as ye know what manner of men we showed ourselves toward you for your sake....ye became imitators of us and of the Lord....they report concerning us what manner of entering in we had unto you....yourselves, brethren, know our entering in unto you.... having suffered before and been shamefully entreated as ye know at Philippi....ye remember, brethren, our labor and travail, working night and day, that we might not burden any of you....we, brethren, being bereaved of you for a short season endeavored the more exceedingly to see your face....we would fain have come unto you, once and again....when we could no longer forbear we thought it good to be left behind at Athens alone....when we were with you we told you that we were to suffer affliction, even as it came to pass.

In the second epistle to the Thessalonians he says:

Paul, Silvanus, and Timothy unto the church of the Thessalonians.... remember ye not that when I was with you I told you these things? ...yourselves know how ye ought to imitate us, for we behaved not ourselves disorderly among you, neither did we eat bread for nought at any man's hand, but in labor and travail, working night and day, that we might not burden any of you; not because we have not the right, but to make ourselves an ensample unto you that ye should imitate us....when we were with you this we commanded you, if any will not work, neither let him eat.

In the epistle to the Galatians St. Paul says :

After 14 years I went up again to Jerusalem with Barnabas....when Cephas came to Antioch I resisted him to the face, because he stood condemned....I said to Cephas before them all, if thou being a Jew livest as do the gentiles, and not as do the Jews, how compellest thou the gentiles to live as do the Jews?...because of an infirmity of the flesh I preached the gospel unto you the first time....ye received me as an angel of God.

In the first epistle to the Corinthians St. Paul says:

I baptized none of you save Crispus [and] also the household of Stephanus....when I came unto you I came not with excellency of speech....

I determined to know nothing among you save Jesus Christ and him crucified . . . I was with you in weakness, fear, and in much trembling . . . my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the spirit and of power . . . have we no right to eat and to drink? have we no right to lead about a wife that is a believer, even as the rest of the apostles and the brethren of the Lord and Cephas? . . . or I only and Barnabas have we not a right to forbear working? . . . to the Jews I became a Jew that I might gain the Jews . . . to them that are under the law as under the law, not being myself under the law, that I might gain them that are under the law . . . to them that are without law as without law, not being without law to God, but under law to Christ, that I might gain them that are without law . . . the rest I will set in order whensoever I come . . . I labored more abundantly than they all . . . I fought with wild beasts at Ephesus . . . concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do ye . . . when I arrive, etc., . . . if it be meet for me to go also [to Jerusalem], they shall go with me . . . I will come unto you when I shall have passed through Macedonia . . . I do pass through Macedonia . . . with you it may be I shall abide or even winter . . . I hope to tarry a while with you if the Lord permit . . . I will tarry at Ephesus till Pentecost . . . for a great door and effectual is opened unto me.

In the second epistle to the Corinthians he says :

Paul, an apostle of Jesus Christ, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in the whole of Achaia . . . our afflictions which befell us in Asia . . . I was minded to come unto you before that ye might have a second benefit and by you to pass into Macedonia, and again from Macedonia to come unto you and of you to be set forward on my journey unto Judæa . . . to spare you I forbear to come unto Corinth . . . I would not come again to you with sorrow . . . I wrote, lest when I came I should have sorrow . . . when I came to Troas, I went forth into Macedonia . . . in everything commending ourselves as ministers of God, in much patience, in afflictions, necessities, distresses, stripes, imprisonments, tumults, labors, watchings, fastings; in pureness, knowledge, longsuffering, kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God . . . we make known to you the grace of God which hath been given in the churches of Macedonia . . . when we were come into Macedonia our flesh had no relief, but we were afflicted on every side . . . the brother, who was also appointed by the churches to be with us . . . Titus, my partner and fellow-worker, to you-ward . . . open your hearts to us; we wronged no man, we corrupted no man, we took advantage of no man . . . I who in your presence am lowly among you, but being absent am of good courage toward you . . . his letters, they say, are weighty and strong, but his bodily presence is weak and his speech of no account . . . I reckon that I am not a whit behind the very chiefest apostles . . . though I be rude in speech, yet am I not in knowledge . . . did I commit a sin in abasing myself that ye might be exalted, because I preached to you the gospel of God for nought? . . . I robbed other churches, taking wages, that I might min-

ister unto you; and when I was present with you and was in want I was not a burden on any man....are they ministers of Christ? (I speak as one beside himself) I more; in labors more abundantly, in stripes above measure, in deaths oft, of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, of robbers, from my countrymen, from the gentiles, in the city, in the wilderness, in the sea, among false brethren, in labors and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, there is that which presseth upon me daily, anxiety for all the churches....in Damascus the governor under Aretas the king guarded the city of Damascus in order to take me; and through a window was I let down in a basket by the wall and escaped his hands....there was given to me a thorn in the flesh, a messenger of Satan, to buffet me....I besought the Lord thrice that it might depart from me....he hath said unto me, My grace is sufficient for thee, for my power is made perfect in weakness....I know a man in Christ fourteen years ago....this is the third time I am ready to come unto you....I did not myself burden you....I fear lest by any means when I come I should find you not such as I would....I was in nothing behind the very chiefest apostles, though I am nothing....the signs of an apostle were wrought among you in all patience....this is the third time I am ready to come to you, and I will not be a burden to you, for I seek not yours but you....walked we not by the same Spirit, walked we not in the same steps?....I say, as when I was present the second time....if I come again I will not spare....I write these things while absent that I may not when present deal sharply.

In the epistle to the Romans St. Paul says:

Paul, a servant of Jesus Christ, called to be an apostle..to all that are in Rome, beloved of God, called to be saints....if by any means now at length I may be prospered by the will of God to come unto you, for I long to see you....oftentimes I purposed to come unto you....as I am an apostle of the gentiles I glorify my ministry....from Jerusalem round about even unto Illyricum I have fully preached the gospel....I was hindered these many times from coming to you....having no more any place in these regions and having these many years a longing to come unto you whensoever I go unto Spain, for I hope to see you in my journey and to be brought on my way thitherward by you....I go to Jerusalem ministering unto the saints....when I have accomplished this..I will go on by you unto Spain....that I may be delivered from them that are disobedient in Judæa and my ministration..for Jerusalem be acceptable....that I may come unto you in joy, and find rest with you.

In the epistle to Philemon St. Paul says:

For love's sake I rather beseech thee, being such a one as Paul the aged and now a prisoner also of Christ Jesus.

In the epistle to the Philippians he writes:

Paul and Timothy, servants of Christ Jesus, to all the saints in Christ Jesus which are at Philippi.... I thank my God upon all remembrance of you.... both in my bonds and in the defence and confirmation of the gospel.... the things which happened unto me have fallen out rather unto the progress of the gospel.... my bonds became manifest in Christ throughout the whole prætorian guard.... as ye have always obeyed not as in my presence only, but now much more in my absence.... I hope to send Timothy shortly.... I trust in the Lord that I myself also shall come shortly.... not that I speak in respect of want, for I have learned.. to be content.... when I departed from Macedonia, no church had fellowship with me in giving and receiving, but you only.... even in Thessalonica ye sent once and again unto my need.... I am filled, having received from Epaphroditus the things from you.... all the saints salute you, especially they that are of Caesar's household.

In the epistle to the Colossians St. Paul writes:

Paul, an apostle of Christ Jesus, and Timothy, our brother, to the saints and faithful brethren in Christ at Colossæ.... [gospel] whereof I Paul was made a minister.... I strive for you and for them at Laodicea and for as many as have not seen my face in the flesh.... all my affairs shall Tychicus make known unto you.... when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans, and that ye also read the epistle from Laodicea.... the salutation of Paul with mine own hand, remember my bonds.

In the epistle to the Ephesians he writes:

Paul, an apostle of Christ Jesus, to the saints which are at Ephesus and the faithful in Christ Jesus.... for this cause I Paul the prisoner of Christ Jesus in behalf of you gentiles.... I, the prisoner of the Lord, beseech you.... unto me, who am less than the least of all saints, was this grace given, to preach unto the gentiles the unsearchable riches of Christ.... I therefore, a prisoner in the Lord, beseech you to walk worthily of your calling where-with ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace.... that ye may know my affairs.. Tychicus.. shall make known to you all things.

From the foregoing statements and allusions, we are justified in drawing the following conclusions and inferences as to the scope and character of St. Paul's missionary activity, and as to his personal equipment and individual characteristics.

[a] The scope of his work was in outline as follows: Some fourteen years after his conversion he went up to Jerusalem in company with Barnabas, in order to come to an agreement with the original apostles regarding the preaching of the gospel to the gentiles. The mission seems to have been entirely successful and satisfactory, for Barnabas and he finally received hearty recognition from those who were apostles before them,

and they were, moreover, freely and fully commissioned to carry the gospel to the gentiles. St. Paul returned to his work at Antioch, and was soon joined there by St. Peter, who at first lived in free intercourse with the gentiles. But when certain Jewish Christians came from James at Jerusalem, Peter withdrew from those of the uncircumcision, and returned to his Jewish mode of life. This led to a sharp controversy between the two great apostles. St. Paul resisted Cephas to the face, and openly denounced him for not walking uprightly according to the truth of the gospel. How long this breach continued between the two apostles, it is impossible to say, but that they were eventually reconciled seems clear from St. Paul's subsequent allusions to the apostles at Jerusalem, and from his constant care to minister to the necessities of the saints there. The success of St. Paul's mission to the gentiles must have demonstrated to Peter and the rest the sufficiency of the gospel,—that it is indeed the power of God unto salvation to every one that believeth. Soon after this meeting St. Paul set out on his first missionary journey through Asia Minor, and founded churches in Galatia, where he suffered great persecution and severe afflictions. He was received by those who turned to Christ as an angel of God. They would have plucked out their eyes and given them to him, if need had been, for very gratitude and love. At the apostle's suggestion the churches, then or later, sent contributions to the saints at Jerusalem. Not long after St. Paul went to Macedonia, probably by way of Troas, since he speaks of having been there. He first visited Philippi, where he established a church that ever afterward seems to have remained faithful to him. He was, however, shamefully maltreated there by the Jews, and probably was obliged to flee the city. He went to Thessalonica, and preached the gospel with power and much assurance, and gathered a company of believers, who became imitators of him and of the Lord. Silvanus and Timotheus accompanied him as fellow-workers, and they all labored continually at their trades, in order that they might not be a burden to the brethren, and in order to make themselves an ensample to all. From Macedonia they seem to have gone to Athens, where St. Paul was left alone. From Athens we infer that he went to Corinth, where he doubtless remained for more than a year, and

where he founded a vigorous church. While in Corinth he wrote, in conjunction with Silvanus and Timotheus, an epistle to the church at Thessalonica, and followed it not long after by another. He informs the brethren there concerning his own movements, exhorts them to steadfastness in the faith, and warns them against being misled by those who proclaimed the immediate return of Christ. From Corinth St. Paul probably went to Ephesus, where he was purposing to remain till Pentecost. Upon arriving there we infer that he learned of the disturbances and controversies in the churches in Galatia, and that he wrote his epistle to them, vindicating his apostleship and exhorting them to return to their first faith in the simple gospel of Jesus Christ. He declares to them that a man is justified by faith and not by the works of the law, and that the law has been a tutor to bring men to Christ, who is an all-sufficient redeemer. During his stay in Ephesus St. Paul also learned of the scandal in the church at Corinth. He writes to the brethren there, and follows up his epistle by a second [our first] epistle, in which he rebukes the party spirit and divisions and the licentiousness that is rife among the professed followers of Christ. He also defends his credentials as an apostle, and reiterates the gospel which he had preached to them, *viz.*, that Christ died for our sins, and rose again for our justification. For many months St. Paul is kept in anxious suspense concerning his beloved church at Corinth. He writes a third letter [now lost], and sends it by Titus, and is filled with intensest solicitude as to its reception. It is possible that he went a second time to Corinth prior to the writing of this epistle. The apostle seems to have awaited Titus's return at Troas, but when his coming was delayed he went on to Macedonia to meet him. Great was his joy to learn from Titus that the body of the church at Corinth is still faithful to him, and has disowned and expelled the principal offender. The apostle now pours out his soul in grateful commendation and thanksgiving in a fourth [our second] epistle to the penitent and faithful brethren at Corinth. At the same time, however, he rebukes the hostile minority, and mercilessly scourges it with the lash of his irony; yet the troubled soul of the great apostle is now at peace. He has learned the secret of true contentment, and is willing to leave the issues of his labors with

God. During these months of waiting and anxiety it is possible that St. Paul made a journey to Judæa and Jerusalem, but, in any event, he returned to Ephesus, where he remained altogether some two years, and where he suffered the greatest possible afflictions, fighting with wild beasts in the amphitheater. He went a third time to Corinth, and from there wrote his epistle to the Romans. He had now preached the gospel from Jerusalem round about to Illyricum, and found no more any opening for himself in the East. He looks forward to an opportunity to visit Rome, and from there to go to Spain. He is about to go up again to Jerusalem to carry the contributions made by the churches in Macedonia and elsewhere for the relief of the mother church. The apostle is aware of the violent hostility of the Jews in Judæa, and realizes that the journey will be perilous; but he follows the guidance of the Spirit. Perhaps he wished once more to visit the Sacred City before setting out on his mission to Rome and the West. The importance of the church at Rome he fully realized, and he took particular pains to set forth the sum and substance of the gospel in his epistle to the brethren there. It is a mixed community of Jewish and gentile elements, but the latter predominate. Already they are well instructed in the principles of the gospel of Christ; yet St. Paul takes occasion to prepare the way for his coming by summarizing his gospel to the gentiles, and by emphasizing at the same time the peculiar mission of the covenant people. He had heard much and often concerning the church at Rome, and had many friends among its members. He sends greetings from numerous brethren in the East who were well known in Rome. When he reaches there he hopes to rest awhile, for he is greatly worn by his labors and sufferings and anxiety for the churches. This longing to go to the capital of the empire was soon gratified, but the apostle went as a prisoner. Arriving in Rome, he was put in charge of the prætorian guard, but was in easy communication with Cæsar's household, from which we would infer that his arrest was made at the instigation of a non-Roman people. The Jews of Judæa, whom St. Paul feared, had doubtless caused his apprehension, but he appealed to Cæsar, and was sent to Rome. While there he meets with an escaped slave belonging to his former fellow-worker, Philemon, who lives in the neighborhood of Colossæ. The slave, Onesimus,

is converted, and approves himself to St. Paul, to whom he is devotedly attached. But the apostle deems it best to send him back to Philemon, which he does, and sends at the same time an epistle to his master, full of brotherly confidence and love. From Rome also, St. Paul writes a second [our first] epistle to his beloved and faithful church at Philippi, thanking them for their unsolicited contributions to his wants in days gone by, and now again through the coming of Epaphroditus. He speaks of his labors, and declares that his bonds have contributed to the furtherance of the gospel, since he is known throughout the whole prætorian guard, and by all the saints, even those belonging to Cæsar's household. He expresses the hope that he may see the brethren at Philippi again, after his return from Spain, whither he is planning to go. As regards the epistles to the Colossians and Ephesians, it is uncertain whether they were written from Rome or from Judæa, during an imprisonment there. With our ten epistles we can follow St. Paul no farther than Rome. But his soul is at rest, and he is ready to depart and be with Christ; yet, if God wills it, he is ready also to spend and be spent for the advancement of the kingdom of the Son of the Father's love.

In addition to what has already been said regarding the character of St. Paul's missionary activity, we remark: [b] He believed himself fully equipped and authorized to preach and expound the gospel of Christ as the power of God unto salvation to every one that would believe. The gospel, in his view, is not a set of doctrines, but a living and life-giving faith in Jesus Christ the Son of God and the Saviour of all who will call upon His name. Jesus is the revealed will of the Father, and the standard of life for every disciple and all men. St. Paul endeavored at all times to be a model of Christly living to those to whom he preached and with whom he came in contact. He aimed to live the truth which he proclaimed,—the truth as it *is* in Jesus, the Christ of God. He sought above all things to manifest the spirit of the Master, and to draw all into fellowship with him and with the Father. He exhorts his converts to dwell in the unity of the faith and in the bond of peace. He rebukes the wayward, and encourages and commends the faithful. To the Jews he became a Jew, and to the gentiles a gentile. All things to all men, within the bounds of the gospel of

love, was his principle of evangelization. The outer forms he considered as of little consequence; the inner and dominating spirit determined the real relation to Christ and his salvation. In order to avoid the impression and charge that he was preaching the gospel for gain, St. Paul continued to labor at his trade for self-support. He suffered patiently the direst persecution from those who should have acknowledged their own Messiah, and saw in these persecutions and afflictions God's plan for the furtherance of the gospel. St. Paul preached the same gospel everywhere, though his own conception of it grew clearer and more definite, and he varied his mode of presentation according to the religious and moral condition and aptitude of his hearers. To the Jews he proclaimed Jesus as their promised Messiah, and appealed to their Scriptures in proof of the fact. To the gentiles he preached Christ as God's revelation to Jew and gentile, the Saviour of all who would call upon the name of the Lord.

We call attention: [c] To some of the personal characteristics that crop out in the epistles before us: The apostle was naturally of a diffident and even timid disposition. He felt his insufficiency by nature for the work of preaching the gospel, and was conscious of his limitations as a public speaker. His speech was rude, and his bodily presence weak. Besides, he had a natural infirmity which detracted from his usual power and restricted his activity. Yet he had great endurance, and was full of fiery energy and persistent perseverance. He was a man with one great, all-controlling, God-inspired purpose. His zeal knew no bounds; yet he was always courteous, considerate, and tender toward those who differed with him. He could brook anything except downright opposition to the truth, spirit, and morality of the gospel. His patience was truly marvelous, and his fortitude and faith enabled him to face the gravest dangers without flinching. Like his Master, he could suffer long and still be kind and forgiving. He was a man born to leadership and aggressive activity; yet was without personal ambition or sentiments of jealousy. He was always accompanied by one or more fellow-workers, but was the natural leader, and was conscious of his pre-eminence and of his exceptional call to the apostolate. This consciousness, however, never degenerated into pride and arrogance, since there was mingled with it a deep sense of un-

worthiness and of personal demerit by reason of his former opposition to the cause of Christ. The obligation to preach the gospel by word and example was the supreme and unremitting vocation and duty of his life. All his energies and endowments were consecrated to this holy calling. He was well equipped by nature, learning, and early experience for the work. His intellectual faculties were of a high order; his mind was clear, logical, acute, and vigorous, and well furnished with a knowledge of the facts of human experience and of the history of his race under the providence of God. He was familiar with the learning of the rabbinical schools of his day, but did not rely upon its logical subtleties for the establishment of his most fundamental propositions and convictions. Of the Greek speculative philosophy of his age he knew little or nothing. To his mind the claims of Christ rested upon the facts of revelation, the assent of the conscience, and the direct apprehension of the religious intuitions. Religion was to him a matter of the heart and life,—something to be experienced by the soul, to be prized as an eternal possession. Christ and him crucified—*i. e.*, the display of the self-sacrificing love of the Father in the Son—was for the apostle the supreme revelation and the touchstone of religious faith. He thus made God in Christ the central article of faith; and this leads us to ask:

V. What was St. Paul's conception of God, or rather, what were the chief elements in that conception? It seems to me necessary to consider this question prior to entering upon an exposition of the apostle's conception of the life and character of Jesus Christ. The Father and the Son were inseparably linked together in St. Paul's thought—God in Christ reconciling the world unto Himself, and Christ in God accomplishing the work that was given him to do; the Father revealing himself in and through the Son, and the Son embodying the mind and heart of the Father. The apostle gives us no metaphysical exposition or theory of this relationship; but, viewing the divine personalities from the religious and ethical standpoint, he everywhere assumes perfect community of life between Father and Son, who are one in thought, in aim, in purpose, in spirit and in life-giving power.

What, then, are the chief characteristics, the predominating attributes of God, as portrayed in the epistles of St. Paul?

In the first epistle to the Thessalonians St. Paul writes :

The church, in God the Father and the Lord Jesus Christ....hope in our Lord Jesus Christ, before our God and Father....brethren beloved of God....your faith to God-ward....turned unto God from idols, to serve a living and true God, and to wait for his Son from heaven....we waxed bold in our God....the gospel of God....approved of God....God who proveth our hearts....God is witness....gospel of God....gospel of God....God a witness....should walk worthily of God....the word of the message of God....the word of God....imitators of the churches of God....pleased not God....God's minister in the gospel of Christ....we joy for your sakes before God....may our God and Father himself direct our way....unblamable in holiness before our God....ought to walk and please God....this is the will of God, your sanctification....gentiles who know not God....God called us not for uncleanness, but in sanctification....he rejecteth not man, but God who giveth his Holy Spirit....yourselves are taught of God to love one another....them also that are fallen asleep in Jesus will God bring with him....the Lord himself shall descend from heaven, with the trump of God....God appointed us not unto wrath, but unto the obtaining of salvation through our Lord Jesus Christ....this is the will of God in Christ Jesus to you-ward....the God of peace himself sanctify you.

In the second epistle to the Thessalonians St. Paul writes :

The church..in God our Father....grace and peace from God the Father, etc....to give thanks to God always for you....churches of God....righteous judgment of God....that ye may be counted worthy of the kingdom of God....if so be that it is a righteous thing with God to recompense affliction....rendering vengeance to them that know not God....that our God may count you worthy of your calling....according to the grace of God, etc....he [man of sin] that opposeth and exalteth himself against all that is called God....so that he sitteth in the temple of God, setting himself forth as God....for this cause God sendeth a working of error....we are bound to give thanks to God always for you....for that God chose you, unto salvation in sanctification of the Spirit and belief of the truth....Lord Jesus Christ and God our Father, who loved us and gave us eternal comfort and good hope through grace....the Lord direct your hearts into the love of God.

In the epistle to the Galatians St. Paul writes :

Paul, an apostle..through Jesus Christ and God the Father, who raised him from the dead....grace to you and peace from God the Father and our Lord Jesus Christ....according to will of our God and Father, to whom be glory, etc....I persecuted the church of God....when it was the good pleasure of God, who..called me through his grace....before God I lie not....they glorified God in me....God accepteth not man's person....God forbid....that I might live unto God....faith which is in the Son of God....make void the grace of God....Abraham believed God....the Script-

ure foreseeing that God would justify the gentiles by faith....no man is justified by law in sight of God....a covenant confirmed beforehand by God....God hath granted it [inheritance] to Abraham....God is one....is the law against the promises of God....God forbid....ye are all sons of God through faith in Christ Jesus....when the fulness of time came God sent forth his Son, born of a woman....God sent forth the Spirit of his Son into our hearts crying Abba, Father....if a son, then an heir through God....not knowing God, ye were in bondage to them which by nature are no gods....now that ye are come to know God, or rather to be known of God....ye received me as an angel of God, even as Christ....they that practice such things shall not inherit the kingdom of God....God is not mocked....peace be unto them and mercy, and upon the Israel of God.

In the first epistle to the Corinthians St. Paul writes:

Paul, an apostle of Jesus Christ through the will of God....church of God....grace to you and peace from God our Father and the Lord Jesus Christ....I thank my God always concerning you, for the grace of God given to you in Christ Jesus....God is faithful, through whom ye were called into the fellowship of his Son, etc....the cross is the power of God....hath not God made foolish the wisdom of the world?...seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe....Christ the power of God, and the wisdom of God....the foolishness of God is wiser than men..the weakness of God is stronger than men....God chose the foolish things of this world..God chose the weak things of the world, etc., that he might bring to nought the things that are, that no flesh should glory before God....Christ Jesus who was made unto us wisdom from God, and righteousness and sanctification....proclaiming to you the mystery of God....we speak God's wisdom in a mystery....your faith should stand in the power of God....which [wisdom] God foreordained before the worlds....whatsoever things God prepared for them that love him....God revealed them through the Spirit....the Spirit searcheth the deep things of God....the things of God none knoweth, save the Spirit of God....we received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us by God....the natural man receiveth not the things of the Spirit of God....God gave the increase....God giveth the increase....we are God's fellow-workers, ye are God's husbandry, God's building....the grace of God which was given unto me....ye are a temple of God....the Spirit of God dwelleth in you....if any man destroy the temple of God, him shall God destroy..the temple of God is holy....the wisdom of this world is foolishness with God....Christ is God's....stewards of the mysteries of God....then shall each man have his praise from God....for I think God hath set forth us the apostles last of all as men doomed to death....the kingdom of God is not in word but in power....do not ye judge them that are within, whereas them that are without God judgeth?...the unrighteous shall not inherit the kingdom of God....neither fornicators, etc., shall inherit the kingdom of God....ye are

justified in the name of the Lord Jesus Christ and in the Spirit of our God God shall bring to nought [belly and meats]. . . . God both raised the Lord and will raise up us through his power. . . . God forbid. . . . temple of the Holy Spirit which is in you, which you have from God. . . . glorify God therefore in your bodies. . . . each man hath his own gift from God. . . . as God hath called each, so let him walk. . . . the keeping the commandments of God. . . . let each man wherein he was called therein abide with God. . . . I think that I have the Spirit of God. . . . if any man loveth God, the same is known of him. . . . there is no God but one. . . . to us there is one God, the Father, of whom are all things and we unto him. . . . meat will not commend us unto God. . . . is it for the oxen that God careth, or saith he it assuredly for our sakes? . . . not being without law to God, but under law to Christ. . . . with most of them [our fathers] God was not pleased. . . . God is faithful, who will not suffer you to be tempted above that ye are able, but will . . . make also the way of escape. . . . the gentiles . . . sacrifice to devils and not to God do all to the glory of God. . . . the church of God. . . . head of Christ is God. . . . he [man] is the image and glory of God. . . . all things are of God. . . . pray unto God. . . . the churches of God. . . . the church of God. . . . no man speaking in the Spirit of God saith Jesus is anathema. . . . there are diversities of workings, but the same God who worketh all things in all. . . . God hath set the members each one of them in the body, even as it pleased him God tempered the body together. . . . God hath set some in the church, first apostles, etc. . . . he that speaketh in a tongue . . . speaketh unto God. . . . I thank God, etc. . . . he [an unbeliever] will fall down on his face and worship God, declaring that God is among you. . . . let him speak [in a tongue] to himself and to God. . . . God is not a God of confusion, but of peace. . . . the word of God went forth. . . . I [Paul] persecuted the church of God. . . . by the grace of God I am what I am. . . . the grace of God which was with me false witnesses of God [denying resurrection]. . . . we witnessed of God that he raised up Christ. . . . he [Christ] shall deliver up the kingdom to God, the Father, that God may be all in all. . . . some have no knowledge of God God giveth it [grain] a body as it pleased him. . . . flesh and blood cannot inherit the kingdom of God. . . . thanks be to God who giveth us the victory through our Lord Jesus Christ.

In the second epistle to the Corinthians St. Paul writes:

Paul, an apostle of Jesus Christ through will of God. . . . the church of God. . . . grace to you and peace from God our Father, etc. . . . blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort, who comforteth us in all our afflictions, through the comfort wherewith we are comforted of God. . . . that we should not trust in ourselves, but in God who raiseth the dead; who delivered us out of so great a death, and will deliver; on whom we have set our hope. . . . in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we behaved ourselves. . . . God is faithful. . . . the Son of God, Jesus Christ, who was preached among you by us. . . . the promises of God in him [Jesus Christ] unto the glory of God. . . . he that stablisheth us with you in Christ and

anointed us is God, who also sealed us and gave us the earnest of the Spirit in our hearts.... I call God for a witness upon my soul.... thanks be unto God, who leadeth us in triumph in Christ.... we are a sweet savour of Christ unto God.... the word of God.... as of sincerity, as of God, in the sight of God speak we in Christ.... such confidence have we through Christ to God-ward.... our sufficiency is from God, who made us sufficient as ministers of a new covenant.... ye are an epistle of Christ.. written.. with the Spirit of the living God.... commending ourselves to every man's conscience in the sight of God.... not handling the word of God deceitfully.... Christ who is the image of God.... it is God that said, Light shall shine out of darkness, who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.... we have this treasure in earthen vessels, that the power may be of God.... thanksgiving to abound unto the glory of God.... we have a building of God.... he that wrought us for this very thing is God, who gave us the earnest of the Spirit.... we are made manifest unto God.. also in your consciences.... whether we are beside ourselves, it is unto God.... all things are of God, who reconciled us to himself through Christ.... God was in Christ reconciling the world unto himself.. having committed unto us the word of reconciliation.... as though God were entreating by us.. be ye reconciled unto God.... that we might become the righteousness of God in him [Christ].... the grace of God.... ministers of God.... in the power of God.... a temple of God.... we are a temple of the living God.... God said, I will dwell in them and walk in them, I will be their God and they shall be my people.... I will be to you a Father and ye shall be to me sons and daughters, saith the Lord Almighty.... perfecting holiness in the fear of God.... that your earnest care for us might be made manifest unto you in the sight of God.... we make known unto you the grace of God.... by the will of God.... thanks be to God who putteth the same earnest care for you into the heart of Titus.... God loveth a cheerful giver.... God is able to make all grace abound.... worketh through us thanksgiving to God.... they glorify God for the obedience of your confession.... the exceeding grace of God in you.... thanks be to God for his unspeakable gift.... mighty before God to the casting down of strong holds.... casting down of every high thing exalted against the knowledge of God.... which [measure] God apportioned unto us.... the gospel of God.... God knoweth.... the God and Father of the Lord Jesus Christ.... God knoweth.... in the sight of God we speak in Christ.... lest my God should humble me.... yet he [Christ] liveth through the power of God.... we shall live with him [Christ] through the power of God.... we pray to God that ye do no evil.... the God of love and peace shall be with you.... the grace of the Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all.

In the epistle to the Romans St. Paul writes:

Paul, separated unto the gospel of God, which he promised aforetime by his prophets.... [Jesus Christ] who was declared to be the Son of God with power.... [saints] beloved of God.... grace to you and peace from God our

Father and the Lord Jesus Christ.... I thank my God through Jesus Christ
 God is my witness whom I serve in my spirit.... if I may be prospered
 by the will of God.... it [gospel] is the power of God unto salvation....
 therein [gospel] is revealed a righteousness of God by faith.... the wrath of
 God is revealed from heaven against all ungodliness, etc.... that which may
 be known of God is manifest in them, for God is manifest unto them....
 knowing God they glorified him not as God.... changed the glory of the in-
 corruptible God for the likeness of an image of corruptible man.... God gave
 them up.. to uncleanness.... they exchanged the truth of God for a lie....
 God gave them up to vile passions.... as they refused to have God in their
 knowledge, God gave them up to a reprobate mind.... haters of God....
 knowing the ordinances of God.... the judgment of God is according to
 truth.... [not] escape the judgment of God.... the goodness of God leadeth
 thee to repentance.... in the day of wrath and revelation of the righteous
 judgment of God, who will render to every man according to his works....
 there is no respect of persons with God.... not the hearers of a law are just
 before God, but the doers.... in the day when God shall judge the secrets
 of men according to my gospel by Jesus Christ.... and gloriest in God....
 through thy transgression dishonorest thou God? For the name of God is
 blasphemed among the gentiles because of you [Jews].... whose praise is
 not of men but of God.... they [Jews] were entrusted with the oracles of
 God.... shall their [Jews'] want of faith make of none effect the faithfulness
 of God? God forbid.... let God be found true but every man a liar.... if
 our unrighteousness commendeth the righteousness of God.. is God un-
 righteous who visiteth with wrath?.. God forbid.... how then shall God
 judge the world?.... if the truth of God abounded through my lie unto his
 glory.... 'there is none that seeketh after God.... there is no fear of God
 before their eyes'.... that all the world may be brought under the judgment
 of God.... a righteousness of God [apart from law] hath been manifested..
 even the righteousness of God through faith in Jesus Christ.... all have
 sinned and fall short of the glory of God.... whom [Christ Jesus] God set
 forth to be a propitiation through faith.. to show his righteousness.... in the
 forbearance of God.... is God the God of Jews only? is he not the God
 of gentiles also? Yea.. if so be that God is one.... God forbid.... if Abra-
 ham was justified by works, he hath whereof to glory, but not toward God
 Abraham believed God.... unto whom God reckoneth righteousness
 apart from works.... God, who quickeneth the dead and calleth the things
 that are not as though they were.... looking unto the promise of God....
 giving glory to God.... let us have peace with God through our Lord Jesus
 Christ.... let us rejoice in hope of the glory of God.... the love of God
 hath been shed abroad in our hearts through the Holy Spirit.... God com-
 mendeth his own love toward us in that while we were yet sinners Christ
 died for us.... being now justified by his blood, shall we be saved from the
 wrath of God through him.... we were reconciled to God through the death
 of his Son.... we also rejoice in God through our Lord Jesus Christ.... much
 more did the grace of God abound.... continue in sin? God forbid.... like
 as Christ was raised from the dead through the glory of the Father.... God

forbid....the death that he [Christ] died he died once for all unto sin, but the life that he liveth he liveth unto God....ye [are dead unto sin], but alive unto God in Christ Jesus....present yourselves unto God as alive from the dead, and your members as instruments of righteousness unto God....[shall we sin?] God forbid....thanks be to God, that, whereas ye were servants of sin, ye became obedient from the heart to that form of teaching wherunto ye were delivered....being made free from sin and become servants of God....the free gift of God is eternal life in Christ Jesus our Lord....that we might bring forth fruit unto God....is the law sin? God forbid....did that which is good become death unto me? God forbid....I delight in the the law of God after the inner man....I thank God through Jesus Christ our Lord....I with the mind serve the law of God....God sending his own Son in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh....the mind of the flesh is enmity against God, for it is not subject to the law of God....they that are in the flesh cannot please God....if the Spirit of God dwell in you....as many as are led by the Spirit of God, these are the sons of God....ye received the spirit of adoption whereby we cry, Abba, Father....the Spirit beareth witness with our spirits that we are children of God...heirs of God....the earnest expectation of creation waiteth for the revealing of the sons of God...the creation also shall be delivered..into the liberty of the glory of the children of God....the Spirit maketh intercession for the saints according to will of God....to them that love God all things work together for good, to them called according to his purpose....whom he [God] foreknew, he also foreordained to be conformed to the image of his Son....whom he foreordained he called, whom he called he justified, whom he justified he glorified....if God is for us, who is against us?....he that spared not his own Son but delivered him up for us all, how shall he not with him freely give us all things?....who shall lay anything to the charge of God's elect?....it is God that justifieth....[Christ Jesus] who is at the right hand of God....neither death, etc., shall separate us from the love of God in Christ Jesus our Lord....[Christ] who is over all, God blessed forever....not as though the word of God had come to nought....it is not the children of the flesh that are the children of God....that the purpose of God according to election might stand....is there unrighteousness with God? God forbid....God that hath mercy....who art thou that repliest against God?....what if God, willing to show his wrath and to make his power known, endured vessels of wrath..that he might make known the riches of his glory upon vessels of mercy, which he afore prepared unto glory, even us whom he also called....'there shall they be called the sons of the living God'....my heart's desire and supplication to God is that they may be saved....they have a zeal for God, but not according to knowledge....being ignorant of God's righteousness, they [Israelites] did not subject themselves to the righteousness of God....if thou shalt believe in thy heart that God raised him [Christ] from the dead....did God cast off his people? God forbid....God did not cast off his people whom he foreknew....he [Elijah] pleadeth with God against Israel....what saith the answer of God unto him [Elijah]?....God gave them a spirit of stupor, eyes that they

should not see.... did they stumble that they might fall? God forbid.... if God spared not the natural branches, neither will he spare thee.... behold then the goodness and severity of God: towards them that fell, severity; but toward thee, God's goodness, if thou continue in his goodness.... God is able to graft them [gentiles] in again.... the gifts and calling of God are not repented of.... ye in time past were disobedient to God.... God hath shut up all unto disobedience, that he might have mercy upon all.... O the depths of the riches both of the wisdom and the knowledge of God! how unsearchable are his judgments and his ways!.... I beseech you by the mercies of God to present yourselves a living sacrifice, holy, acceptable to God.... that ye may prove what is the good, acceptable, and perfect will of God.... according as God hath dealt to each man a measure of faith.... Vengeance belongeth unto me; I will recompense, saith the Lord [God].... there is no power but of God.... the powers that be are ordained of God.... he that resisteth the power, withstandeth the ordinance of God.... he [ruler] is a minister of God to thee for good.... he [ruler] is a minister of God.... they [rulers] are ministers of God's service.... God hath received him [that eateth, or eateth not].... the Lord [God] hath power to make him stand.... he that regardeth the day, regardeth it unto the Lord [God]; he that eateth, eateth unto the Lord, for he giveth God thanks; and he that eateth not, unto the Lord he eateth not, and giveth God thanks.... we shall all stand before the judgment-seat of God.... As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.... so then each one of us shall give account of himself to God.... the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.... for he that herein serveth Christ is well-pleasing to God.... overthrow not for meat's sake the work of God.... the faith which thou hast, have thou to thyself before God.... now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus.... that with one accord ye may glorify the God and Father of our Lord Jesus Christ.... receive ye one another, even as Christ received you to the glory of God.... Christ hath been made a minister of the circumcision for the truth of God.... that the gentiles might glorify God for his mercy.... the God of hope fill you with all joy and peace in believing... the grace that was given me of God.... that I [Paul] should be a minister of Christ Jesus unto the gentiles, ministering the gospel of God.... I have therefore my glorying in Christ Jesus in things pertaining to God.... I beseech you that ye strive together with me in your prayers to God for me.... that I may come unto you in joy through the will of God.... the peace of God be with you all.... the God of peace shall bruise Satan under your feet shortly.... to him that is able to stablish you according to my gospel. . according to the commandment of the eternal God. . to the only wise God, through Jesus Christ, to whom be the glory for ever.

In the epistle to Philemon St. Paul writes:

Grace to you and peace from God our Father and the Lord Jesus Christ
.... I thank my God always.

In the epistle to the Philippians St. Paul writes:

Grace to you and peace from God our Father, etc.... I thank my God upon all my remembrance of you.... God is my witness.... unto the glory and praise of God.... boldness to speak the word of God without fear.... your salvation from God.... [Christ Jesus] who being in the form of God... on an equality with God.... God highly exalted him [Christ].... that every tongue should confess to the glory of God the Father.... it is God who worketh in you both to will and to do of his good pleasure.... that ye may be children of God.... God had mercy on him [Epaphroditus].... we worship by the Spirit of God.... the righteousness which is of God by faith.... the prize of the high calling of God in Christ Jesus.... this [other-mindedness] shall God reveal unto you.... let your requests be made known to God.... the peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.... the God of peace shall be with you.... a sacrifice well-pleasing to God.... my God shall fulfil every need of yours according to his riches in glory in Christ Jesus.... now unto our God and Father be glory forever and ever.

In the epistle to the Colossians St. Paul writes:

Paul, an apostle... through the will of God.... grace from God our Father.... we give thanks to God the Father of our Lord Jesus Christ.... since ye heard and knew the grace of God in truth.... increasing in the knowledge of God.... giving thanks unto the Father who made us meet to be partakers of the inheritance of the saints in light.... [God] who delivered us out of the power of darkness and translated us into the kingdom of the Son of his love.... [Christ] who is the image of the invisible God.... I was made a minister according to the dispensation of God—to fulfil the word of God.... saints, to whom God was pleased to make known the riches of the glory... Christ in you.... that they may know the mystery of God, even Christ.... in him [Christ] dwelleth all the fulness of the Godhead bodily.... raised with him [Christ] through faith in the working of God, who raised him from the dead.... you did he [God] quicken together with him [Christ], having forgiven us all our trespasses.... the body [church] increaseth with the increase of God.... where Christ is seated on the right hand of God.... your life is hid with Christ in God.... cometh [on account of fornication, etc.] the wrath of God.... put on, therefore, as God's elect, a heart of compassion, etc.,.... singing with grace in your hearts unto God.... giving thanks to God the Father through him [Christ].... praying that God may open to us a door for the word.... my fellow-workers unto the kingdom of God.... that ye may stand perfect, and fully assured in all the will of God.

In the epistle to the Ephesians St. Paul writes:

Paul, an apostle... through the will of God.... grace from God our Father, etc.... blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ.... as he [God] chose us in him [Christ] before the foundation of the world..

having foreordained us unto adoption as sons through Jesus Christ, according to the good pleasure of his will, etc.... that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of him [Christ].... according to the working of the strength of his might which he [God] wrought in Christ when he raised him from the dead and made him to sit at his right hand... put all things under subjection, and gave him to be head over all things to the church.... God being rich in mercy for his great love wherewith he loved us, quickened us together with Christ, and raised us up with him, that he might show in ages to come the exceeding riches of his grace in kindness toward us in Christ Jesus.... it [faith] is the gift of God.... which [good works] God afore prepared that we should walk in them.... having no hope and without God in the world.... that he [Christ] might reconcile them both in one body unto God through the cross.... through him [Christ] we have access in one Spirit unto the Father.... ye are fellow-citizens with the saints, and of the household of God.... in whom [Christ] ye also are builded together for a habitation of God in the Spirit.... the dispensation of that grace of God which was given me to you-ward.... that grace of God which was given to me according to the working of his power.... the dispensation of the mystery which from all ages hath been hid in God, who created all things that [there] might be made known through the church the manifold wisdom of God, according to the eternal purpose... in Christ Jesus our Lord.... for this cause I bow my knees unto the Father from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inner man... that ye may be filled with the fulness of God.... unto him that is able to do... be glory, forever.... one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all.... alienated from the life of God.... which [new man] after God hath been created in righteousness and holiness of truth.... grieve not the Holy Spirit of God.... forgiving, as God also in Christ forgave you.... be ye therefore imitators of God.... Christ, an offering and sacrifice to God.... [no fornicator, etc.] hath any inheritance in the kingdom of Christ and God.... because of these things [fornication, etc.] cometh the wrath of God upon the sons of disobedience.... giving thanks... in the name of our Lord Jesus Christ to God, even the Father.... put on the whole armor of God.... take up the whole armor of God.... the sword of the Spirit which is the word of God.... peace and love with faith from God the Father and the Lord Jesus Christ.

From the foregoing statements and allusions we deduce the following:

[a] St. Paul conceived of God as the Father, in a unique sense, of Jesus Christ, his beloved Son. For the Father shares his life freely and fully with his Son, so that whatever the Son does he does, and *vice versa*. The power to quicken into life, lordship in the heavenly kingdom, the gospel of salvation, and

the Spirit of truth and holiness are all spoken of indiscriminately as belonging to the Father or to the Son. So also grace, redemption and sanctification flow from, and are the gifts of, God or Christ. The Son is the image of the invisible God, *i. e.*, Jesus Christ is God made visible in human form, and in him dwells all the fulness of the Godhead. God was in Christ and is in Christ making known his love and compassion toward mankind, and seeking to draw all into fellowship with his Son and to make them partakers of the divine life. The relationship between Father and Son is an eternal relationship, and love is the enduring bond that unites them. St. Paul gives us no theory of the generation of the Son by the Father, and no explanation of the mode of the incarnation. Neither does he discuss the question of the union of the human and the divine in Christ. That the Father could and did incarnate the Son of his love and give him for the redemption of the world was to the apostle a fundamental assumption, and indeed an incontrovertible fact. 'The free gift of God is eternal life in Christ Jesus our Lord. God was in Christ reconciling the world unto himself. This is the will of God in Christ Jesus to you-ward. Christ Jesus was made unto us wisdom from God and righteousness and sanctification. Ye are justified in the name of the Lord Jesus Christ and in the Spirit of our God. The head of Christ is God, and he shall deliver up the kingdom to the Father, that God may be all in all. Blessed be the God and Father of our Lord Jesus Christ, the Father of all mercies and the God of all comfort.'

[*b*] St. Paul conceived of God also as the Father, in a special sense, of those who accept of his Son and receive the Holy Spirit into their hearts. To such he ministers of his grace, and with them he holds loving communion through their faith in his Son. They are the children of the heavenly kingdom and are to imitate God and to seek after righteousness and holiness of life and character. 'He directs their steps, strengthens their faith, instructs their hearts, reproves, chastens, and comforts them, and withal gives a peace that passeth all understanding. He dwells by his Spirit in his children, as in a temple, sanctifying and glorifying their spirits, and shedding abroad his love in their hearts. He also makes them co-workers together with Christ in the extension of his kingdom in the world. They are his ministers, and are to exemplify their faith

and the gospel through the holy ordering of their lives. They constitute his church upon the earth and are entrusted with his oracles and should rejoice in the hope of the glory of God. For the Father has made them joint heirs with his Son Jesus Christ in the kingdom that is eternal. 'Oh! the depth of the love and mercy and wisdom and knowledge of God who maketh his children to sit together in heavenly places in Christ Jesus!'

[c] St. Paul also conceived of God as the Father of the whole human race, and as being no respecter of persons. All men are his by creation, by providence and by long-suffering compassion. From the beginning God has yearned as a Father for the love and confidence of his children, and has sought for their redemption. He wrote his law upon their hearts and gave them the knowledge of his eternal power and divinity. But as a race they refused to yield to his entreaties and to recognize him as their Father and 'became vain in their reasonings and their senseless heart was darkened. Professing to be wise, they became fools and changed the glory of the incorruptible God for the likeness of an image of corruptible man and earthly things. Wherefore God gave them up in the lusts of their hearts unto uncleanness, since they exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator.' And so it was that the wrath of God rested upon them, since he must render to every man according to his works, for the judgment of God is according to truth and righteousness. Still God was willing to show his mercy, and through his goodness, forbearance, and long-suffering he sought to win the love of his children and to lead them to repentance and obedience. In order, however, to effectually accomplish his purpose of redemption, he entered into a covenant with Abraham and the Hebrew nation. Abraham believed God and it was reckoned unto him for righteousness, for God promised him that he should be heir of the world, and the father, through faith, of many nations. Then came the giving of the law, which served, however, only to deepen the sense of sin; and thus did God shut up all alike unto disobedience, in order that he might show his mercy alike unto all, for all have sinned and come short of the glory of God. The promise to Abraham and the Hebrew nation was a promise of redemption through a Messiah; and faith in the coming of this Messiah and the establishment of

his kingdom was the ground of their salvation. Then when the fullness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law and grant salvation to whomsoever would turn unto him in faith. And all who have lived, or do live, in the faith of God's redemption are children of Abraham and heirs of the incorruptible inheritance prepared before the foundation of the world, and in these last days revealed to mankind by the coming of the Lord and Saviour Jesus Christ. Through him God now speaks to all men in compassionate love, calling them to repentance and faith and obedience to his will. Yet God is a God of justice as well as of mercy, and must punish those who refuse the proffered salvation. And he has appointed a day in which he will judge the world in righteousness, according to the gospel of his Son. Then when the Son has put down all alien power and authority, he will deliver up the kingdom to the Father, that God may be all and in all.

[*d*] St. Paul everywhere assumes the absolute creatorship and sovereignty of God as regards the material world, apart from mankind; but he nowhere attempts to explain the mode of creation or the manner of the divine government. He gives us no cosmogony or cosmology. He does not even begin to speculate about the origin of the material universe, or once try to reconcile the apparently ruthless action of the laws of nature with his conception of the love, tenderness, and mercy of God the Father toward his creatures. The apostle was concerned wholly and solely with the relation which God sustains toward mankind as Father and Redeemer, and with the relation which men sustain or should sustain toward God, as children of a loving, heavenly Father and gracious Saviour in Christ Jesus. We thus see how completely his mind and heart were absorbed in questions of religion and morality. And religion was to him no compound of divine revelation, human speculation, and inductive science. On the contrary, religion was wholly a matter of divine revelation to men. God often sent special messages to mankind through chosen prophets, who were divinely equipped to make known his will, but this was because men's minds and hearts in general had become perverted and darkened by sin and wilful disobedience, so that they were both unable and unwilling to see or receive the truth. Finally God

sent his Son to reveal his whole will, to make known his mercy and compassionate love, to reconcile men to the Father, and to grant salvation to as many as would come unto him in faith. And now that God has sent his Son, they that trust in him and receive his Spirit into their hearts, will be constrained to cry, Abba, Father. Hence we see that St. Paul's conception of revelation was that of direct divine communication to the individual soul, or through the medium of chosen persons, and finally now, through the medium of Christ Jesus. And his idea of religion was that it is wholly a matter of revelation. Man cannot by searching find out God. And it never seems to have occurred to St. Paul to turn his attention to the material world and to seek to discover from it some higher lesson for his religious life. He believed that God could and did speak to humanity, his highest creation, through the manifold channels of daily experience, special illumination, and chosen personalities. He did not, accordingly, feel the necessity of constructing a system of natural religion and of making that the basis of revealed religion. He did not begin with the creation of the world to explain God's relation to the souls of men. He did not concoct a cosmogony and make it introductory to his theology, nor did he ever for a moment confuse the two conceptions. He did not, for example, consider the science of astronomy as determining the extent and character of the kingdom of heaven, nor the science of geology as fixing the metes and bounds of the under world. In other words, religion to the apostle Paul was a perfectly distinct conception, and he never diluted it with philosophical speculations concerning the origin, constitution, and government of the material world. He did not set himself the task of explaining and justifying the course of events in the kingdom of nature, in order to vindicate the divine character and prove the creator and ruler of the universe a being worthy of man's highest love and worship. The apostle uses the word Creator only once and even then God is thus characterized rather in contrast with man as his creature. Nor does he use such words as Maker and Almighty as synonyms of Father. He assumed the absolute creatorship and kingship of God as regards all things, but he never attempted to demonstrate them by any process of inductive or deductive reasoning, nor did he try to prove the goodness of God by an exposition of the operation of natural law.

[e] From what has been said it is clear that St. Paul conceived of God, first of all, as the loving, heavenly Father. The Fatherhood of God was thus the center of his religious faith, and he accepted it as a revealed truth. For this truth he felt himself indebted to patriarchs, prophets, and psalmists, and finally to Jesus Christ, who made known the depths of the Father's love and mercy. Man is the child of God, and the soul of man is the shechinah of the Father, who delights to dwell in the hearts of his children, making his Spirit to witness with their spirits that they are indeed his children. The Father needs no medium of approach to the souls of those that love him, for Christ has reconciled such unto him. Jesus, the sinless, reflects the glory of the Father and embodies his love and mercy, and hence was, and is, the full revelation of God to man. By his death and resurrection he indeed demonstrated the Father's willingness to forgive and save all who will turn unto him in faith. This was the rock upon which the apostle rested his faith, and he needed no farther assurance or demonstration of the existence of God, or of the reality of his love and mercy. And as the apostle conceived of God, so he conceived of Christ; but his Christ was no figment of his own imagination, no product of his own heart. The Christ which he knew and loved was born of the seed of David according to the flesh and was declared to be the Son of God with power according to the spirit of holiness by the resurrection of the dead. The Jesus whom he saw near Damascus was the same Jesus whom Peter and the other disciples knew so well and loved so passionately. This leads us, finally,

VI. To summarize the results of our investigation up to this point. It is conceded by all critics and historians that we know the life and character of St. Paul better than that of any of the other apostles and early disciples of Jesus. Indeed we know him through the best possible medium of information, *viz.*, through his own words, which were written, however, not to glorify himself, but to exalt and glorify him whom he loved and served and after whom he was striving to pattern his life. We thus know the standard of life which St. Paul set before himself, and hence we know the apostle's mind and heart and disposition. We know the real spirit that animated his

inner life, that dominated his thoughts, his plans, and his purposes. We know his mental characteristics, his moral aims and ambitions, his spiritual experiences and aspirations. We know through his own words of his labors and trials and discouragements, of his hopes and fears and failures, of his courage and persistence and self-denial, of his humility, tenderness, and freedom from resentment. We know what a high sense of honor pervaded his whole life, how devotedly faithful he was to every obligation, how sincere, conscientious, and truthful was the thought and intent of his heart. We know his lineage, his strong racial characteristics, his religious predilections, his early training, and youthful zeal and ambition. We know of his conversion to Christ and of his whole-hearted surrender to his Lord and Master. We know of his converse with Peter and James and of his close association with others who had known Jesus during his earthly career. We know that there was never a doubt in his mind but that he was preaching the same Christ whom Peter and the twelve preached, nor did the twelve ever raise a question or harbor a suspicion on this point. We do not know the physical proportions or outer aspect of the great apostle to the gentiles, but what of that! Such things belong to the perishable part of our humanity. We do know, however, the Paul who lived and labored under Claudius and Nero, the Paul whose life was hid with Christ in God. Yes, we know St. Paul better than we do any of the other apostles and early disciples of Christ, and I make bold to affirm that St. Paul knew Jesus as well or better than did any of his contemporaries. In fact St. Paul knew Jesus perfectly,—knew his mind, his heart, his disposition. The Son of God has but one mind, one heart, one disposition. And his mind is so sincere and frank, his heart so pure and steadfast, his disposition so true and unwavering, that he cannot be greatly misunderstood by those who come unto him with faith and love. The simplicity and homogeneity of that divine life and character make Jesus the most easily apprehended character in history. Then, too, St. Paul learned to know Jesus in those early years when the echo of his footsteps had scarcely died out of the streets of Jerusalem, when the shadow of the cross had barely faded from the top of Calvary, when the very glow of the Master's presence was unconsciously reflected in the faces of his disciples, and

when the spirit of their risen and ever-present Lord was animating all their hearts and forming and fashioning their lives. St. Paul learned to know and love a well-known and greatly beloved person, for whom he had seen men lay down their lives rather than deny and renounce their allegiance to him, and for whom later he himself a hundred times jeopardized his life and did it with joy. Once he had seen the radiant form of the Christ, and the vision impressed itself indelibly upon his soul. Then he reflected upon the voluntary submission and self-sacrifice of Jesus, and he saw in that act the purity of the sufferer's purpose, the depth of his love, the proof of his divinity, and the great redeeming mercy of God. Henceforth Paul knew Jesus as the Son of God, the same yesterday, to-day, and for ever. And Jesus taught him many a lesson concerning God, and the fatherly love and compassion. The Father and Son became inseparably linked together in Paul's mind and each reflected the glory of the other. But the apostle did not originate the Christ whom he served, nor did he fail to verify his own conception of him by comparing it with the Jesus whom Peter and John and the other intimate disciples knew and loved so well. To suppose for one moment that he did is to impugn the apostle's devotion to truth, his conscientiousness, his willingness to be taught, his meekness and his honor as a brother in Christ and as a professed follower of the meek and lowly Jesus. I will, therefore, conclude by reaffirming our theses: (1) We have thoroughly trustworthy and exceptionally full information concerning the life and character of St. Paul. (2) This documentary information proves St. Paul to be a thoroughly trustworthy and competent witness concerning the life and character of Jesus of Nazareth. (3) St. Paul's portrayal of the life and character of Jesus is clear and remarkably full. (4) The Christ of St. Paul is essentially the Christ of the four Gospels. (5) St. Paul's epistles accordingly furnish us an entirely independent and a complete documentary proof of the historicity of the personal life of the Christ of Matthew, Mark, Luke, and John.

[The study has been made and the material collated for the portrayal of the Life and Character of Jesus Christ according to St. Paul.]

THE INFLUENCE OF BIBLICAL THEOLOGY UPON THE THEOLOGICAL SCIENCES.

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May I be allowed a few personal words? My peregrinations in the beats and bounds of the theological sciences have been numerous and wearisome. In the deluge of them I have never yet found rest. To many it is an amazement to discover me, after sixteen years and over of threshing here and there and much winnowing of chaff and grain, once more inaugurated. And then, too, to be set apart to the chair whose topic it has been my pleasure to break ground in for almost the length of my sojourn among you. To myself, also, it is a bit odd, if not startling, for it is a sign of the wanderer's staff, and it is equally a symbol of the incessant "whirligigs of time." One longs for the place of foundations, and the secure, untempestuous harbor. Preliminary to that greater exchange, I should like to be moved on one more step. The mantle of Biblical Theology I should like to let fall upon two or three younger men and climb to the final Pisgah of observation, the ultimate outlook upon the theological sciences. On its height I should like to be seated in the chair of Encyclopædia. That ought to be my last station, so that from its eyrie and comprehensive vantage-ground, I might have the pleasure of surveying and differentiating and classifying the far sweeps of these divine studies, and attain to the ideal of a genuine theological school worthy of this noble and supreme science.

I would speak of some of the influences exerted by Biblical Theology upon the theological sciences in general.

In the discussion there are a thousand things that you may find omitted, about which you would like some definitive judgment; and indeed it would have been a privilege to consider

them, since the topics are so vital and exalted, but the universal cannot be compressed into an hour, and Biblical Theology is, after all, too young a study to grapple with all the rubrics of the system, much less the entire range of divine knowledge.

Of course, the use of the term "theological sciences" is, for my present purpose, limited to apocalyptics. The name Biblical Theology is universally acknowledged to be most unfortunate, for it expresses nothing that might not be affirmed of any branch of learning derived from the Scriptures. It arose in the attempt to break loose from the bonds of Confessionalism and the consequent dogmatics constructed thereon. In the struggle after emancipation, the first premise was that authoritative dogma should be reared upon the Bible alone, and not upon the symbols of faith adopted by the various churches. Of course, at the outset, the chief criticism fell upon the Lutheran formularies.

At first the boundary line between the historic method and the thetic arrangement of the doctrines was not scientifically observed, and the term was applied indifferently to the chronological unfolding of revelation and to the logical order of its theorems as suggested by the rubrics of the ordinary theological treatises. Latterly it has been more carefully and narrowly restricted to the historico-genetic development of the truth concerning God and man and the world as contained in the Scriptures. There is, in other words, a progress in the statement of the mind of God. One age has a germinal fact planted in it, which is expanded in the next, with probably a new element of correlated thought added. Some periods have a singular dearth of any fresh movements of the Spirit, whether in the nature of utterance or of experience. Others are distinguished by a fullness, richness, and maturity both of the divine and the human consciousness, so that they have become the great standards beyond whose projections of ideas and exemplifications of character none can advance, and concerning which there can only be the verification by experiment and conduct.

At the beginning of our discussion it should be remembered that no science, whether in the sphere of nature or of grace, can reach absolute and determinate limits. Each is evermore subject to corrections and readjustments. There must be advancement in the very discovery and elucidation of the facts ; and this

unrest is as much due to an enlargement of man's capacities as of his real knowledge. He cannot help attaining to better methods; he becomes able to find out more and with greater accuracy, because he has better instruments and increased facility. The difficulties of being exact are augmented in the arena of will. The elements of freedom and individualism intensify in an immeasurable degree the hindrances to precision and certainty. All the more, in the interplay of the divine and human volitions, with their obscure relationships, and the mysteries enhanced by the remoteness and dimness of their origin and the secrecy of their springs. The resultant phenomena are complex and entangled to the last exponent; nor do the other divergences between the divine and the human psychologies diminish the aggravations of this problem. It behooves all sciences to be modest and undictatorial, and most of all, such as lie in these strange regions of character, of volitional transcendence or immanence. God alone knows His own counsel; He can declare as much or as little of it as He deems best, and to whom He pleases, but never in its completeness and absoluteness; there is no human or angelic vessel, however prepared, capable of holding it. God in His Son and the Spirit, does bring us a small measure thereof, and forms the eye that it may see the garments of light which enfold Him and trace the fringes of His robe; but the essence and the outward thunders of His power who can understand, even could one see and hear their diapason? This should be remembered in the realms of nature and of grace; this should be forgotten least of all in those researches which lie in the labyrinths of will, and by methods which are so much concerned with psychology.

Bear in mind also that Biblical Theology is a comparatively recent science. The necessity for its existence arose in the conflicts from 1700 to 1800, especially in the later period of political and religious upheavals; its larger unfolding lies in our own century. At present the development is continually hampered by the new school of historic criticism, which keeps the age and structure of the literature in doubt, and so materially affects the right study of the progress of divine and human thought, and the evolution of conduct as well.

I. The first influence affects the Bible itself as the source of the spiritual sciences.

The material of Biblical Theology is of course limited to the sacred books. Certain preparations must already have been made. The canon must have been determined. The text must have been brought back as nearly as possible to its primitive form. The critical questions in all their subtlety and magnitude should have been settled according to just norms of analysis and reconstruction. The whole art of search into the inner and full significance of the verbiage must have preceded. The current of political and religious events is to the rearward. The side lights of statistics, archæology, geography, and natural sciences have yielded their disclosures, some with less, some with greater tributary rays. A mass of interlocked and jangled questions have been marshaled and dismissed, antecedent to the main task. The investigator should be a sufficient scholar in these preludes that he may come to his own close, justly and candidly. No man's *ipse dixit* in criticism and exegesis, especially when that autocratic dictum is subjective, should be final with the biblical theologian; for his own science has something to say, and clamorously, in that great auditorium.

While Biblical Theology finds its material in the Scriptures, it is not its function to determine their origin, their validity, their authority; although it does bring forward weighty evidence on these subjects. But it must penetrate into and lay bare the spiritual composition of their contents. Analysis is beyond question the first process; the knife must divide the substance, so that nerves and muscles and bones and all organic constituents may be traced and understood.

Therefore one discovers different orders of literature. Some documents are narrative, some legal, some liturgical, some prophetic, some philosophic, some epistolary. The style is here prose and there poetry. Each of these has its own law of interpretation. The hermeneutic art must be particular in its observance of the rhetorical form.

A second element in the analysis which is far more vital, indeed it lies at the root of our science, is the mediate or immediate divine utterances on the one hand, the thoughts and facts of experience on the other. Elohim or Jehovah or Jesus speaks directly or through some elect and accredited representative and personal medium or indeed through some appointed symbol; at others he voices his will through the defective light of human

conduct. A mediator, a prophet, an artistic sign or a consecrated ritual, may unfold the mind of God; or the words and deeds of men and women in their life of imperfect faith or positive unbelief, may be a vehicle of instruction. An age opens with a high spiritual movement on the basis of a direct or indirect revelation of God. Through the progress of events there may be affiliated additions to this original heavenly vision or statement, with a view to the enlargement of the first particulars. These may be few or many. Bound up with these celestial directions there is invariably the life as affected by supernatural guidance. How do men and women and nations conduct themselves under such supersensuous influences? How much do they appropriate of these truths? Do they approximate the standard thus reared? Do they seek the God who loves them with such incessant determination of grace? What is their mental attitude? What are their activities under the impact of divine counsels? The portrayal of character, current of history, the elaboration of virtues, are so many criticisms of the effects produced by the interference, although the narrative thereof be without the critical air or tone. By way of illustration, take the epoch of the creation: you have a spiritual being, a series of natural laws and a positive commandment imposed on the Adamic pair. The record then traces their development under this constitution and these varied statutes. The trial of the will ends in the catastrophe of a fall, which is relieved by the first great promise and is followed by the judgment of expulsion. The next period is characterized by depicting the human succession as subordinated to this promise. The great mass of humanity degenerates into anarchic corruptions. The judgment of the deluge closes an age whose last years, however, are brightened by the suggestion of a covenant with a more specialized direction of the spermatic element. This cyclic movement is the order in every successive age. The revelations become more frequent; the original sections are more minutely defined and enlarged. The life thereunder grows more complex. The few believe and advance, the many deteriorate, and the axe is laid to the root of the tree, that the old and exhausted may give way to a new order. Now this experience is never perfect. It can in no event be an absolute norm. The infirmities, lapses, positive downfalls,

even apostasies, are given us with unrelenting self-condemnation. The divine mirror is always held up to the behavior of these selected persons, and must be, because these holy books assure us that we ought to be either walking with God or before Him, and that all things are under the scrutiny of His eyes and have their action open in His presence. Nevertheless this very experience presents data from which we may derive the average human view of morality and religion in any time, while both the particular and general conduct must be guided and rectified by the norm set up by the Divine Word in that same age, as well as by the accumulations of past positive revelations and bygone experiences as to what is essentially right and true and beautiful. The errors in the thought and conduct of Abraham, his mistake in theology and ethics, and his misbehavior are plainly told us, as well as his obedience and faith. Moses and David, Job and Jeremiah, Peter and Paul, are subjected to the same rebukes and criticisms. Society and government are both portrayed in their evil conditions more than in their good. The wickedness of the nations is castigated by the whips of the prophets; the kingdom of priests is in constant controversy before the divine court. Such catalogues of sins as we find recited to them by the seers are sorrowful, by reason of their very multiplicity. The inflexible law and the yearning covenant are alike held up to conscience and heart; the experience is inevitably below the standard, therefore it cannot be an authority in itself. The religious and moral consciousness cannot work out an absolute rule by itself; it must invariably be subordinated to and purified by the divine life and truth as relatively declared in any given age.

But here it must be added that analysis further shows how God frequently leaves men to the natural standard originally implanted within them. It is remarkable how few are the ethical precepts disclosed in the first periods of the race. Men were left to the guidance of their native moral sense and those innate ideas which were part of their original constitution, and were designed to be sufficient. And when the ethical declarations are announced, they are a reaffirmation for the most part of the judgments formulated by the conscience. The exercises of the moral constitution of man in these instances are incorporated into the body of the Scriptures. The same thing we

see on a lower plane in the use of existing natural objects as symbols of spiritual facts, as signs and sacraments of covenants. In like manner the previously existing forms of sacrifice and worship have many of their humanly devised elements adopted in ceremonial and ritual legislation, so that positive law is like moral law in this respect.

The analysis proves the existence of still another factor. Every age has its own body of divinity; it puts its thoughts of God and the world and man in some statement substantially dogmatic. These reflections often contain purely speculative and imaginative components. Especially did the ancient philosophy, as well as the modern, love to discuss the Being of the Absolute, His moral government, the terrible mystery of evil, the relation of infinite to finite will, the motive of disinterestedness or of utilitarianism in religion, and many such serious and staggering enigmas. Traces of these formulations we discover in Abraham's ethical view of God; in the wisdom literature, which is almost wholly of this order; Job, Ecclesiastes, the Proverbs, some of the Psalms, reflect the theological and ethical conclusions of the age, always on the basis of spiritual religion. Jeremiah and Zephaniah show definite personal conclusions as to what they think the theodicy ought to be. Moreover, Job, Proverbs, and a few Psalms indicate to us that a volume of tradition on these heads, called the teaching of the ancients, had been a part of the discipline in the philosophic schools; such a paradosis was received as almost final in its authority. These are ingrafted into the sacred record; their insufficiency or mistakes are not always shown so directly and distinctly as they are in the censure by Elihu and the severe rebuke administered by Jehovah to Job and his friends, but they are all amenable to the divine criticism; they must be judged as to their rightness or wrongness by the authoritative utterances of God.

There is, moreover, a current of traditional revelation indicated by the analysis. The Cainites do not lose all at once the earlier presentations of the existence of one God, and His will as law, and the promise as well. The Moabites and Ammonites could not suddenly drop out of their minds the Abrahamic covenant. The Edomites could not have forgotten for years the history of Isaac and Jacob. The manifold naturalizations

of foreign families into the congregation as freemen, or as tributaries, or as slaves, must have carried many convictions to the outside world as well as to that within. The very universalistic scope of promise and covenant could allow no rest to the world-mission of monotheism. All nations were to know that Jehovah is God. In fine exemplification of the long currency of spiritual religion we observe such characters as Abimelech, with his golden rule; that splendid type, Melchisedek, with his pure spirituality; those religious kinsmen of Moses, Reuel, Jethro, and Hobab; and that august preacher of and sufferer for wisdom, Job, together with his philosophic friends, all outside of the Israelitish pale. A mission, too, like that of Jonah to Nineveh, had its immediate regenerative effects. Doubtless these are but a few of many who resisted the polytheistic and mythopoeic currents. The theology and the ethics of some of these prominent personages are embodied in the holy books, and they must be recognized by and are subject to the higher judgment of pure revelation. Nor are the darker sides of the naturalistic experience pushed into the background. The collapse of the great mass of the race, even in their intellectual conception of God, is one of the cardinal themes of the older and later prophets of history and of vision. The burdens on the world-powers seeking for universal empire, while they are actually the instruments of Jehovah for His work of purgation,—yes, they are even called His anointed ones and His servants,—yet they are unconsciously so, for they worship their own might and bow down to their own net, and so move to their own doom.

There is a further constituent to be noticed in the sacred records. The popular conception of a doctrine is sometimes allowed to remain in that crude, undeveloped form. One next notices new views arising, so that the unmodified and ancient conception stands side by side with the modified and more recent. Then the doctrine is developed by induction, and finally in that advanced logical state together with directly revealed accretions, it is adopted into the later Judaic or the Christian system, because in that state, it is an ultimate relative conclusion of the truth. The human mind has reached results which are divine and are so sealed by the Holy Spirit. This is vitally the case with eschatological theories. From the concept of Sheol to the Resurrection tenet as taught and exemplified by

our Lord and his apostles, is a long way, but it is a vivid witness to this point. From the dim thought current among the patriarchs and the specific translations of individuals, and in one case the reappearance after death, to the new conception of the Psalms; thence to the metaphorical intimations in the prophets, or Job's suffering aspirations and sense of the need of a Paraclete because of the lack of equity in the present order, to the definite dogma of the Chasdim and the Pharisees, in their discussions with Hellenists and Sadducees, respectively; thence to the sayings in harmony with the Pharisaic dogma and to the facts of our Lord's resurrection, ascension, and enthronement, show graphically such a rise of the history of doctrine in the Bible itself. Thus we have all shades of intellectual experience and of practical life under the persuasions of religious and moral truth. This large element is chosen by an inspired elective process to show us the divine movement in imperfect humanity. Most of the so-called "moral difficulties" of the Old Testament lie in this realm, although not entirely so. Much of the attempt to separate the Word of God as contained in the Scriptures is a blind groping after this more correct method of analysis. Hence St. Paul used just such instances of darker unsanctified experience, and remarks with regard to them, "Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come."

II. We would next consider the influence of Biblical Theology upon the classification of the theological sciences. The determination to which of the processes of methodology Biblical Theology belongs, has been the subject of some controversy. A group of German encyclopædists, whom several Americans follow, have persisted in setting it forth as the consummate flower of exegesis; but these same Teutonic writers also arrange biblical archæology and biblical history under the same head; in fact, all the sciences drawn from the material which the Bible furnishes are so collocated. This comes from a wrong principle of classification. Exegesis is exegesis and not history; whether you are interpreting Livy, or Sophocles, or Isaiah; the historical element in the author is something different. Archæology is not an exegetical process, however much help the art of inter-

pretation may furnish it. It only makes confusion in the general science of classification, to use the same term with a different sense, in different realms of knowledge. Others have placed Biblical Theology under systematic theology, but this mistake arises from a similar misconception of the kernel, the function, and the aim of this science. The accented movement of Biblical Theology is historical, for it traces the unfolding of revelation and experience in successive ages. The stress is on the chronological setting and the process in time. The very fact that there is a growth upward and sometimes a retrogression as well on the side of character, shows that it is a problem of years, and place, and heredity. Hence it belongs to the historical process; its method, its aim, is historic. It occupies precisely the same position in the sphere of the Biblical centuries as the history of doctrine does in the organized movements of the Christian church. This is an important thing to be fixed and acknowledged. Now this Biblical Theology, as a historical process, becomes the determinative factor in the logical presentation of divine truth; it furnishes the material from which the ideas of God are formulated. It is the standard by which these ideas are grouped into a system, and by which this body of thought must be tested, rectified, enlarged. It occupies the key position. It stands at the summit, up to which the previous processes, philological, exegetical, and historical, have led the investigator; thence it becomes the source from which the outflowing streams are to spring in larger measure, whether in the elaboration of religious and ethical dogmas, or in the experiential branches. Then, also, since it is itself the result of the historical order, Biblical Theology must be distinguished from the logical process applied to the same truths. Hence the classification and orderly grouping of the statements gathered by Biblical Theology terminate in biblical dogmatics and ethics. This is the first differentiation it compels. Now, herein the historico-genetic order, while not lost sight of, is made subordinate to the arrangement of truth under the rubrics which have sprung up in the progress of history. In process of time biblical dogmatics will swing loose from the terminology which has arisen largely through speculative uses, and will give place to that suggested by the Hebrew and the Greek, also by the emphasis put upon certain phases of revelation in the ages.

I am convinced, therefore, that the term covenant, which has now been put into the background through the abuse made of it by the federal theologians, must find its legitimate ictus in biblical dogmatics, as it certainly does in Biblical Theology. So the term holiness, whether as descriptive of God or as a rule for our nature and conduct, ought to take the place of ineffectual Latin equivalents, which are too feeble to express the idea of their own definitions. There are depths in that word which justification and sanctification can never exhaust. There is a comprehensiveness as well, which the amplest wing of occidental phrases can never overspread. The eggs of the divine nest have often been addled by scholastic and confessional abuses. This science demands the restoration of the mother-hen to her promised brood. As a consequence, too, this idea of holiness, so wonderfully prominent in the Scriptures, is given a very insignificant consideration in the systems.

Further, the influence of Biblical Theology necessitates a disruption in what is variously called divinity, dogmatics, didactic, thetic, or systematic theology. This strange mixture of authoritative and speculative elements has stood forth from the time of the second century as a remarkably imposing edifice. What master minds have reared it! What an illustrious succession of writers, fathers, doctors, scholastics, reformers, rationalists, mystics, have been in the quarries and have dressed the stones, and have laid the foundations and raised this comprehensive structure! Origen, Lactantius, Cyril, Theodorus, Augustine, Anselm, Abelard, Duns Scotus, Aquinas, Melancthon, Calvin, Gerhard, Arminius, Edwards, Schleiermacher, Rothe, Ritschl, who can array all the minds that have tempered the mortar and run up the scaffolding and laid the masonry of this stupendous building? But in the confusion of the divine with the human, and by the attempt at absolute reconciliation and unification, it has marred its own usefulness and serviceableness. What theological hates and bitternesses of soul have been engendered by its erection! How it has stood in the way of genuine principles of classification, and impeded the road to a newer structure! The human ingredients of philosophy and speculation overshadowed the heavenly truths, which indeed frequently were made to fit into the native terms but with an entirely different meaning; these malformed imaginations

looked grotesque enough and limped self-consciously in these simple garments of the faith.

The confessions have also constructed huge Babylonian systems, and these divergent litigious schemes have waged internecine war upon one another during the centuries. The scriptural, the confessional, and the speculative elements all have their legitimate uses, but neither confessions nor philosophy should overshadow the pure dogmas of the Word. The human element should be subject to the higher authority for correction, as well as for principles. It is not even logical to prove the divine theorems by reason first and then by scripture. To be normal, the philosophic and the confessional elements should be conducted wholly upon the biblical basis. And in order to this, the dogmas of the Word should stand apart in all the divinity of their origin and in the absoluteness of their authority. What Biblical Theology effected on the one side by requiring the logical arrangement of the truth it had gleaned, it now also requires from the side of the ecclesiastical and philosophic dogmas; the scriptural constituents must be separated lest those truths lose their authority, simplicity, and force under purely human reasonings. And this is equally a liberation for the ecclesiastical dogmatics, which must henceforth compare itself with the biblical formulations. It cannot give itself Aristotelian airs for one century, for the next, Platonic; it dare not speak in Kantian phraseology the first day, the second declaim in Fichte's lingo, the third identify itself with Schelling, the fourth flit to the spirit world of Hegel, and so on. The imaginative components must have their feathers clipped, and must see themselves as they are in the mirror of the Word. The sight of their own homeliness may teach them humility and reverence. With that spirit and by such a reconstruction, the old-fashioned dogmatics can become a splendid and peaceful servant of the Lord; but Biblical Theology has taught it that it is no longer a mistress, but a handmaiden.

Another differentiation is due to the analysis which Biblical Theology has instituted. Experience demands a sphere of its own. Indeed, in the science itself, the experiential element must have a separate inductive treatment. There is the play of human thought awakened by the Spirit and moving in obedience to its themes, the work of the religious conscious-

ness without the direct revelation of the Spirit, which yields its own dogmas, more or less in harmony with the divine teachings; of such are those we find in Job, Ecclesiastes, in certain utterances of the patriarchs, and occasionally of the prophets, as Jeremiah and Zephaniah. There is also a second division, furnished by the religious and moral conduct; the good and evil deeds, whether under the covenant or out of it, in naturalism, afford material for a new science within the circle of Biblical Theology itself. So in the Christian church, the thought engendered by faith in the Lord, is of immense value, whether considered separately or as massed in the history of doctrine. And beyond this are the formulated results of the history of doctrine, which makes the genuine science of ecclesiastical dogmatics. And further still there are the deeds and conduct under the Christian teaching; the actual conditions of spiritual change; the growth through grace and discipline; the effects of contemplation, meditation, reflection; the results of specific doctrine upon the character; the outcome of evangelical, rationalistic, mystical principles; the variant types of piety, and so on. How pregnant would observation be in these ample ranges of life! We should painstakingly gather the testimony for the upbuilding of this science so weighty for apologetics, so stimulating to the duty of imitation and fellowship. These studies will yield most valuable results, psychological, theological, ethical, practical. And yet how utterly neglected this labor has been! A few of its rubrics have been handled theoretically in the systematic theologies; a few more in devotional literature; some themes have obtained expression in hymns and the great allegories; but nowhere is there a genuine science constructed on the facts of the spiritual life. Here is a true function of the Christian consciousness, but not at all a finally self-determining force for indicating the sovereign essence of our faith. Such a science will also prevent the attempt to identify the consciousness of Christ or of his Apostles with inspiration, or its issue in revelation. St. Paul himself discriminates between his own conceptions, although he thinks them in accord with the mind of the Lord, and what he had directly received from the Holy Spirit. The mind of Christ remains the abiding and inflexible norm, just as physical experiences and results must be tested by the laws and forces of

nature. Though it cannot be the highest, yet how rich is the subordinate sphere. What unexplored mines lie here ready to yield their ore to the industrious student, and to be transmuted by the higher tests. What may be discovered in Montanism, in Donatism, in Novatianism as well as in the Old Catholic patterns. What stores can be gathered from a life like that of Athanasius or Chrysostom; from the Thomist and Scotist, the Jansenist and Jesuit, the Dominican and Franciscan, the Calvinist and Arminian types. Schleiermacher and Rothe may stand in solid opposition against Hengstenberg and Stahl, and yet alike furnish material. The Noetics and Puseyites may yield the fruit of their points of view and of the virtues as stimulated by their systems. The different facets and lustres make a fascinating and imposing and helpful study which Biblical Theology has created.

III. Let us examine in the third place, the influence of Biblical Theology in determining the main trend of the curriculum. On what shall the preponderance be placed in the arrangement of the professional courses? What shall be the chief element about which the other studies shall be clustered? This does not concern the aim of such a culture, which may be various according to the individual capacity and purpose; it may be to produce effective preachers or to discipline the mind for the teaching office in any science that manifests the thought of God; or to qualify the author to illustrate the divine ways through ephemeral or more permanent literature; these professional ends are not in question, but rather how most accurately to reach them. In all the ages up to our own, the central influence has radiated from divinity, didactic theology, systematic theology, according as it happened to be called. This, as we have seen, is a compound of one-fourth of Scripture and three-fourths of speculation, philosophy, or eliminating logic. The tyranny of this largely human and rationalizing factor distorted all theological training, and therefore the evenness of the practical ministry, and filled the church with endless strife. No matter how it was taught, whether by tradition, by sentences, by summaries, by *a priori* principles, the result was similar. In the courses of study, exegesis never had any proportionate showing for eighteen centuries, until rationalism compelled its

recognition. Criticism, when it appeared on duty in the churchly camps, was immediately court-martialed. There is no more pitiful ecclesiastical trial than the process Wettstein. There was no room for any presentation of history commensurate with its worth, except on the side of the development of doctrine in a few centuries, and this liberty was accorded it solely to fortify the throne of the usurper. Sporadic attempts at revolution from the inside were speedily suppressed; the attack and overthrow had to come from the outside. It is curious to note that all the successful movements toward freedom have come through Biblical Theology from the day of Gabler (1787) to that of Ritschl's New Kantianism. The desire to return to the Scriptures, to get rid of the pyramids of confession-alism, combined with the hope of breaking the shackles which the State has placed upon the independence of the Church, has brought about Biblical Theology and biblical dogmatics in distinction from ecclesiastical dogmatics. Wise is that seminary which anticipates this differentiation in its scheme of instruction, because the young David has certainly imbedded a pebble in the forehead of Goliath; he lies prone at Ephes-Dammim. Out of his ashes, such renovated champions have sprung as biblical dogmatics, ecclesiastical dogmatics, experimental theology, apologetics; others are to follow with broad wings for the new atmosphere and the wider reaching skies. As another effect of the deposition of the tyrant, textual criticism, historical criticism, interpretation, have sprung to their feet with their stately retinue of sciences. History, so long in Babylon, has returned with joy upon her head from her exile, to her normal home in the city of God, and now follows the river from under the altar, not for three centuries only, but to the furthest banks of time, and the revived waters of the Salt sea. Music, so long an alien to a theological curriculum, although a servitor in the house of the Lord, now chants and plays in verse and melody and harmony. Sociology has come, a permanent member of the friendly group, and is recognized as the new guide for the next steps of the kingdom. Preaching and service have a new dignity. Many differentiated branches clamor for admittance; how gladly would we give them their deserved positions, and so cultivate the minutest areas of revealed truth, with all the detail and extent that is accorded to the natural sciences. Oh that

Biblical Theology could invoke the benefactions of those who honor God by their substance, with as much persuasiveness and energy as it has shown in taking the central place of the curriculum, and according to every branch its station and honors! Would that this science could make the Church of God conceive what a theological seminary means, and what it requires of equipment in order to bring out the depths and heights of the Word, for the elaboration and defence of the truth, for the equipoise and normal relations of all knowledge under God, and for training in service for Christ! Why shall theology, the first as well as the chief and the all-inclusive science, be the last in reaching the broad educational position which belongs to it?

IV. Biblical Theology also rectifies some methods in the elaboration of the sciences. We may draw attention to a few only.

Because it itself is so largely a purely objective science, it exacts a larger attention to the objective evidence than to the subjective method. Thus in textual criticism the temper which is impatient of delay in the discovery of earlier manuscripts, whether of Hebrew or Greek, and which seeks to create a new text out of existing documents and versional and patristic readings, is one with which Biblical Theology has but a moderate sympathy; speculative reconstructions may be essayed, but they can be only approximately scientific in their results. Our science would sooner trust the earliest historical record. It would like to have the original copies, yes, the very foundation documents, and it would say the great ambition of scholarship should be the search for these and the families of scrolls that lead up thereto. It would say, organize discovery; develop the art of finding, not in the slow, sporadic, cumbersome way, in which these things are now done; half of the splendid finds are due to good fortune rather than science. Funds for such high objects should be the willing gifts of lovers of truth. We are but at the threshold of what may be unearthed or unburied. A deal of time spent in subjective dreams by German, English, and American professors might better be devoted to digging in the cities of Palestine, Egypt, Asia Minor, in the valleys of the Euphrates and Tigris, the highlands of Media, and so on,

or in searching the oldest monasteries, temples, and pyramids for ancient records. There is nowhere an organization for doing this work of the church according to the first principles of science; not even the Egyptian Exploration Society, much less the Palestinian survey, or the occasional tours of enthusiastic or indifferent excavators in the plain of Shinar, rise to the proper level; nor do the temporary commissions for purchasing documents conduct their service with precision. Meanwhile the Turk is destroying masses of manuscripts among the Armenians. This would be the first suggestion of Biblical Theology in favor of objective textual criticism. In the interval, it would prefer the oldest historical copy of the Scriptures, Hebrew and Greek, that it has at hand, to all the work of the critics. The errors of the oldest are safer than the guesses of a modern mixture.

So in historical criticism, Biblical Theology cannot admit into its apparatus any reconstruction of extant materials from a philosophic prepossession. It puts a solid front of opposition to the application of the theory of a material or a Hegelian evolution to these sacred documents, with the view of reconstructing the annals of the Jews. The history of the church and modern civilization obviously cannot be so transformed. Christ and His law were before Christianity, but, according to these speculators, Christ and His law, the crowning character, and the supreme Truth, ought to come centuries after the slow development of the religious elements in civilization. In the same way, every new and elevated reform in the pseudo-universal religions should be historically stood upon its head. Thank God! the universe of will does not proceed according to the ideas of such a philosophy. Its theory of Judaism is just as wrong as it would be if applied to Christianity. Almost the entire range of documents have to be doctored in this interest as to their origin, idea, and material. That other element, *viz.*: of composite text, and sometimes joint authorship, which is an obvious objective fact, should not be confused with this prepossession, which must stand or fall on its own merits. Biblical Theology says that interpolations, changes, wholesale reversals and revisions, according to the dictates of a subjective principle so easily disprovable, are impossible procedures in reputable science. The exigencies of a theory must not command the inversion of objective facts. Notions of the impossibility of

miracles and prophecy have led to many violent wrenches of texts, and suggestions of interpolations are as plenty as rain in May. And yet the unthinking world considers it has been done finally. It was done finally a great many times before. Men of science are already revising their evolutionary philosophy in nature; so the Old Testament scholars will before long drop this astonishing bit of jingoism in the territory of the Jews, and allow that antiquity had some candor and judgment; that the Jew was not, above all other people, the unmitigated lover of fraud. Was this not the old, tricky charge which deism and vulgar rationalism suggested as the explanation of both Judaism and Christianity?

Moreover, such documents of the prophets as are universally acknowledged to be authentic and genuine must be allowed to speak for themselves. If they point backward to a history which agrees with the ancient Scriptural view (not necessarily the traditional view of the theologians), that favorable testimony must be heard; and assuredly they do accord tradition the largest certainty in all the complex matters of the Israelitish congregation. The cardinal events of politics and religion are there declared and appealed to as if they were parts of the national as well as individual consciousness.

Moreover, if there be a consensus of evidence to the central trend of the past on the part of all these universally accredited authors; if they are accordant as to the divine idea, the development of the covenants, the Jehovistic redemptions, the doctrine of the remnant, and the proclamations of law; and if they have a conformity of belief and profession as to the destiny of their people, both punitive and salvatory; this joint evidence must stand. And these are the facts as you read them in these prophets, and this volume of united affirmation is wholly in the teeth of the modern explanation of this history. For that prophetic unity is not presented as a tendency, but as an application of fixed religious and moral principles, all trending one way, and into one finality, namely, the Kingdom of God on earth. No genuine Biblical Theology can accept the present evolutionary explanation of this history or of the religion of Israel, as presented by the radical wing of the higher criticism. No biblical theologian can produce the results of Kuenen and Hermann Schultz without an utter subversion of the documents.

Suppose the student of the history of doctrine were to approach Athanasius, Augustine, and Anselm on the one hand, Origen, Eusebius, and Cyril on the other, and say they represented certain tendencies which ought not to have been evolved in that time, but belong distinctly to the time of Jansen and Calvin and Edwards on the one hand, and Molinus, Erskine, and Maurice on the other, and on such a hypothesis would eviscerate these writers of all their individual elements, and ascribe these rejected parts to some such period and authors as those indicated, would you have any patience with the impudence of it? But that is precisely the canon applied to the historical books and to the Hexateuch, so-called. If the unfolding of doctrine in Christian times cannot be so subverted, the documents concerning the growth of revelation should not be subjected to a criticism, whose sole anxiety is to take the divine out of them and to substitute gross human conceits in their place, conceits which are distinctly reprobated by the whole library of the old covenant. For a man to say that Amos, Hosea, Isaiah, Micah, all fight against polytheism, as if it were the historic religion of Israel, when they expressly deny that it was, but are earnestly lashing the innate tendency of man to go wrong, is to destroy all trust in words. For a man to say that the doctrine of centralized worship was the distinct tenet of Deuteronomy, and that Deuteronomy is the product of Josiah's time, when Joel, Amos, Hosea, Isaiah, Micah, long before Josiah's time, most positively affirm that Jerusalem was such a center of cult and revelation, is to ask us to wear long ears and put on the dunce's cap.

Now there is a plea from Biblical Theology for a genuine, honest historical criticism. It discovers by its own analysis, a great variety of documents that are linked together as the history of divine grace, from the universal to the particular, from the particular to the universal, and it is a marvelous product. The flavor of the original documents remains. Parts are retained by evident quotation. True science will try to discover those *ab extra* first, *ab intra* afterwards. True science will treat these precious records of the past with the same reverence and care that the historical critic handles the imperial parchments and the papal archives. If a historian were to set out with the purpose of reducing the development of Germany to the level of the growth of Spain, because of a necessary uniformity of evolution,

he would be guilty of no greater folly than to make the Hebrew history walk exactly in the tracks of the Egyptian or the Greek; but that is precisely what these men do. If I were to apply the canons of Kuenen and Wellhausen and Stade and Robertson Smith to the documents of our Civil War, I could produce an entire muddle of the facts, even more startling than this Israelitish imbroglio. For according to them, two such contrary ideas of civilization as were presented by the North and South could not have existed side by side in one people, and be in sectional conflict. The conceptions and usages ostensibly ascribed to the South, must have been the precedent condition of the whole country, and have gradually evolved themselves into the idea of liberty, represented as if it were the sole property of the North; the change was not wrought by strife between two tendencies, but by natural selection. The whole spirit of this school is to deny that superior virtue can exist alongside of vice. You might as well say that a man's conscience cannot be operative if he be living in contravention of its dictates. But if the moral sense is vigorous in its protests against the decay of virtue, so the mind of God in Revelation may antedate and rebuke the downward tendencies of individuals and nations, their hostile thoughts of Him and their flagrant rebellions. God's ideas do precede the human, and do prevent their stagnation; but, according to this philosophy, God should be at the end of evolution, for He is the highest possible flower of the process. The growth of man in civilization is not a spontaneous accident; it is a divine seed implanted in the soil of human will, and is marked by incessant divine interventions. A genuine historical criticism dare not project canons in violation of the present moral constitution of man and society. It ought no more to do it with regard to the past. No; it has a noble function, but it must be according to the laws of language, of history, of psychology, of ethics, of religion. These it cannot change; these it must acknowledge. Its legitimate exercise will yield most valuable results, especially as we find more of the primitive documents which will illustrate the Hebraic records. Let us labor for a genuinely constructive school, whose first ambition it will be to unearth the buried cities, in order to the largest comparative and objective study.

But our science also finds fault with a certain method current

in systematic theology, namely, in the abuse of the *loci classici*, or the general proof-texts. Too much by way of reprobation has not been said, and the evil can hardly be overstated. To collocate a quotation from Genesis with one from the Revelation, and probably put the latter first, is not unusual. It has so little regard for chronology, that the New Testament frequently precedes the Old. It does not require respect for the context, extended or brief. It pays no attention to the colorings of archæology. In its citations it declines to distinguish the different laws of interpretation according to the stylistic of the author used. It is all the same whether the passage employed be from Deborah's Song or from Proverbs, or from Isaiah, or from an Epistle. So, too, Job, Eliphaz, and Bildad and Zophar do duty as witnesses by the side of Isaiah and St. Paul. An experimental passage will be paralleled by a direct dictum of heaven. The Koheleth experiments are put on a level with the Sermon on the Mount. Such an abuse of the laws of evidence generates false inductions and still more tottering deductions, and the results would be much worse, were it not for the grains of salt in the true texts adduced. This long prevalent abuse cannot stand before the methods which Biblical Theology employs and enforces. A historic sense, a distinction between divine revelation and human consciousness, and a regard to contextual usage are henceforth necessary.

Then, too, Biblical Theology quarrels with the methods for obtaining unity of statement hitherto employed. An Augustinian, a Thomist, a Jansenist, a Calvinist, an Edwardsean will quote passages which make for his interpretation of God's eternal ways, and will soften the equally emphatic statements which look at the truth from another point of view. The Greek, the Pelagian, the Scotist, the Jesuit, the Arminian, the Taylorite will treat his opponent's strong points with a similar discourtesy, and summarize those which look favorable for his side of the case; and so by reason and by arbitrary exegesis either party forces the whole into a false unity. The Semi-pelagian flounders between the two, doing injustice to both sides. Biblical Theology requires the presentation of both in their apparent opposition; it lets and must let the ostensible duality remain; it sees the infinite psychology, but cannot grasp it; the human it can understand better; some of the points of identity and co-ordina-

tion it may discern, but never all. Biblical Theology, therefore, insists that all parts of Scripture shall be treated with dignity ; due estimation shall be accorded every statement. These difficulties of unity concern the eternal plan of God, the relation of the divine and the human will, the problems of evil and good, universality, and particularism, the kingdom of God and the church.

So Homiletics must undergo a renovation so far as the selection of texts and the discussion of the themes are concerned. One feels like prophesying that the limitation of the subject to a verse or a fragment thereof has been sufficiently abused ; it has become a rhetorical superstition and must give way to a larger conception and method. The movement of an idea should no more be arrested in the sermon than in the proof text of a doctrine ; at any rate, Biblical Theology will urge the need of putting the climax for the majority of truths in some crowning section of the New Testament ; the selections from the Old Testament should precede ; the development of the truth should certainly be indicated by chosen quotations whether as constituents of the text, or as parts of the discussion.

One must pause to marvel at the long ignoring of the historical sense and the critical faculty in the Christian centuries. The traditions rule, although they are consciously false. How easily one subsides securely into all manner of mental fictions in law, theology, medicine, literature, economy. The conventional has tyrannized in art, in religion, in society everywhere until it has usurped the place of essential morality. One cannot be rational, one cannot be himself, one does not assert the pure equities of the relative life, for fear of the conventional outcry, whose abhorrent laws degrade conscience and throttle the genuine advancement of the world. A little powder of rational theology, a still smaller charge of Christian ethics would shatter these brazen images, these golden calves of the social order. The ruin then would be, not for those who preserve their individuality and vindicate nature and conscience, but for the men and women whose eyebrows now arch superciliously and insinuatingly at the bold innovator, who dares transgress the ruts in which their personal and social ideas roll with heavy wheels ; these slavish but domineering spirits live in daily violation of essential religion and morals, but are devoted adherents of

conventional practices and ethics. So some theologians will never recover their breath again after the scare that Biblical Theology has given them. A great retracy of myriads of volumes of theology will be in order; a mighty oblivion will settle on the Confessionalists as deep as the dust upon the scholastics with their *specula* and *summae* and *sententiae*.

V. Let us next consider the influence of Biblical Theology in determining the true center of revealed theology itself. Many such centers have been searched for in the past and chiefly decided by the controversies concerning the dogmas, as the speculative but not exegetical study of them began and culminated. Thus the Trinitarian dogma was set forth as the mediating point in the conflicts between Monarchians and Hypostasians, and between Arians and Alexandrians or Athanasians, which led to the formation of the Nicene and the so-called Niceno-Constantinopolitan creeds; since which day many confessions and theological systems have adopted that mental order of discussion as their starting point and regulative idea. The polemics on questions of grace withdrew the center to anthropology on the one side, and soteriology on the other. Ever since the days when Pelagius, Augustine, and Cassian crossed swords, their respective adherents and expositors have based their discussions and systems on some element of this dogma, and particularly the eternal operation of the grace of God or of His sovereignty. The subsequent disputes concerning the person and natures of our Lord, which had indeed been begun before the Council of Nice, led to so violent an antagonism between the theological chiefs of Alexandria and Antioch and Constantinople as to ultimate in oppugnant and belligerent councils; theology then became Christocentric, and this has sustained itself with alternations between the others until our day. Probably since the period of Schleiermacher, it has again become the predominant view, although for a different reason. Now Biblical Theology shows that the divine emphasis has varied in different periods according to the line of expansion adopted. In the historic record of revelation, the chief doctrine necessarily shifted with the thoughts intended to be developed by the divine order. Thus in the period of the first trial, the radiating

point was in the seed of the woman under Jehovah Elohim ; in the Noachic covenant it was the selection of Shem under Jehovah Elohim ; in the Abrahamic covenant it was the call of Abraham and his succession unto Judah, under El-Shaddai ; in the covenant of the Law it was the election of the Nation to be priests and kings under Jehovah. With the Davidic covenant, it was the choice of David and his successor under Jehovah Elohim ; with the prophets it was the servant of Jehovah under Jehovah Elohim ; with Christ it was the headship of the Son under the Father, and with the co-operation of the Holy Ghost. Christ's own emphasis in his first and second periods was more upon the Father ; it was Patrocentric ; while in his third stage and after his ascension it was mainly upon the Holy Ghost ; it became Pneumatocentric. Nevertheless the one controlling idea occurring through all these accentuated features is the Seed of the Woman ; it is Christ. Hence Biblical Theology confirms the Christocentric principle. What may be dominant in those limitless realms beyond the veil has been suggested to us, by the announced surrender of the natural government to God, and by the vision of Him who is the Light of the New City, that God may be all in all.

VI. Of course the influence of Biblical theology will be quite determinative in specific postulates, to a few of which only your attention is directed.

We have many affirmations in the struggle to find the essence of Christianity, and so to obtain a calm resting place in the discontented movements and discussions of Protestantism. The favorite apothegm since the days of Schleiermacher, although practically as old as Origen, has been that Christianity is not a dogma, but a life. Many changes have been rung upon this theme, down to Ritschl and Hermann and Kaftan in their debates with confessionalism. Our science will tell you that if you understand by dogma, the affirmation of a truth of thought and life, then the two cannot really be dissevered. If, however, you limit it as some German histories of doctrine do, to mere ecclesiastical definitions, one might fairly question it in certain cases. We will not enter into any argument *ab extra* in order to substantiate this union as to the larger and more general usage of the word, but will rest simply upon the very

testimony of this science, for its function is to discuss a revelation through experience and a higher and critical revelation through words. In Him who was the perfect life, the being and the word were in absolute harmony. If He spoke the beatitudes, He irradiated them by deeds. He is forever every beatitude. If He taught us how to pray, we find him full of the spirit and act of prayer. If He spoke of the necessity of suffering, lo! He goes to Jerusalem, we see Him in the garden, in the prætorium, on the cross. If He disclosed the power of the body to shake off death, behold Him rising on the third day and exhibiting the spiritualized energies of that new state. In other words, what He says is simply the law of what He is in Himself. We cannot set aside His affirmation that He is the Truth and the Life. Hence before Him and after Him the being moves in obedience to precept, and it exemplifies the spirit of law. Christianity must be both dogma and life. It is an idle churning of words to think of the one without the other, in nature, or in grace, or in logic.

Another result of Biblical Theology is to clarify the inner bond between morality and religion; between ethics and theology. It proves the union to be vital and indissoluble. It denies their identity, for God is God and man is man. With their similarities there are impassable gulfs and vast areas of divergences between them, and their inter-relations develop different lines of obligation; our science finds these distinctly in the sacred materials whether direct or experiential. Yet both are from God and upon whom else can they terminate? Rothe was not unwise in choosing such a title as *Theologische Ethik* for his master-work, although his theory pretty nearly loses itself in identity, instead of maintaining a simple unity. You cannot erect a superstructure of ethics without a basis of theology, nor can you rear a house of theology without a foundation of ethics. You cannot love God while you hate your brother; it is equally true that you cannot love your brother without loving God. It is in contravention of this latter position that so much of polemic theology has been spent.

Another forceful restorative of Biblical Theology is the re-statement of the intimate relationship between matter and spirit, whether it be of the body with mind, or of the earth and universe with humanity. There are few tenets more prominent

than this in the range of the Scriptures ; and this science indicates its expansion both in direct revelation and in experience. There is not an age in which it has not large assertion. The very theophanies are among the august scenery of mountains ; the sympathies of the hills and the valleys which He touches in his progress are kindled when He enters into controversy with His people over their sins. His challenge is to the heavens and the earth as witnesses in His behalf, who give their testimony to His goodness and rebuke the ingratitude of intelligent creaturehood. These massive phenomena are the more plastic expressions of His will, hence their accord is readier. So the environment is invariably embraced in the divine thought concerning man ; whether in creation, in the state of trial, in the conditions of the Fall, or in the enlargements of the Covenant, the geographical thought runs through all its stages to the new heavens and the new earth. Yet this truth, in its religious and ethical aspects, the theologies have despised ; even the demands of natural science have scarcely sufficed to exact its recognition, just in that sphere where it ought to be viewed as a primary truth, for not only the prophet's verse but his very frame thrills with it, and the apostle sings of it, as a participant in the filial redemption.

Biblical Theology also shows that the distinction between the secular and the sacred must gradually be abolished ; the canons of criticism as to what is holy and what is unholy must ultimately be the same. Even in the preparatory Israel, consecrated property of lands, cattle, fruits of the earth, of all material possessions, was viewed as holy, a first moment in the thought that all are so in essence, and not simply in ceremonial. And the prophetic outlook was invariably toward the perfect amalgamation of them, that is, toward the universal reign of the holy over everything. Spirituality should finally suffuse all wealth and circumstance and locality. The growth of this conception among Christians would fill out the hollowness of much religion. Not the least part of the divided conditions of our piety result from their continued disjunction. The secular, so-called, is actually viewed as in direct antagonism to the sacred ; from this the transition to the rebuke of it as sinful *per se*, is easy. The preaching of this truth of the kingdom of heaven must exert a salvatory influence upon society, upon

literature, upon art, for it makes their ministry spiritual; it refines their purpose, so that they are constrained to regard themselves as servants of the Lord, fulfilling his will. Let this truth, then, be felt in its largeness; let it touch our property; our trivial as well as our more serious round of duties; our very dressing, our eating and drinking, our more inferior labors, so that they shall be exalted into ways of serving God.

VII. Another influence exerted by Biblical Theology is in the renovation of general religious education. In spite of our fears, it is not likely from any view which may be held concerning the ultimate relations of Church and State, that the contentions between denominations and the political world will allow this subject to be finally tabled. Nor is it probable that any organization of the church can be long content with the present limitations and imperfections in instruction concerning topics bearing distinctly upon the nurture of the spirit. Now Biblical Theology is to play a variety of parts, both as to subject-matter and method, in the future rational and scientific reconstruction of pedagogy. It will insist upon a sufficient study of the history of the kingdom as it is given in the Old and New Testaments. This is an essential basis for any intelligent handling of the events and life of the Scriptures. We must know the facts in their setting in time, place, custom, and progression; to this should be added as much comparative history as may be, in order to build up any logical system of truth, or to appreciate the literature as such, or to be in alert sympathy with the flow and expansion of thought or of conduct.

Further, any wholesome formulation of truths, which shall be according to the evidence, any future catechism worthy of that now repudiated name, but venerable nevertheless for its hoar antiquity and for its noble offices in the centuries of the church, must be built upon Biblical Theology. Therefore the outlines of progressive revelation should be a preparatory study, indeed one of the chief themes of a well-ordered course for the training of the young. They ought not to be compelled to look upon a tangled wild of beliefs wherein all trace of development is lost. They ought to know the state of religious acquisition in the period of Abraham, in the moral reforms of Moses, in the innovations of David, in the revival movements of Heze-

kiah and Josiah, in the earthly ministry of our Lord and in the universal service of his Apostles. The historic sense should be developed in this very form, just as much as one does with regard to constitutional history. We ought to teach our sons and daughters the growth of the covenant, the rise of their own priesthood and prophetship and kingship, in the comprehensive significance of these offices; in their present and prospective glory. They ought not to be allowed to judge of Abraham by the standard of Christ any more than they do of a son of mediæval Siena by the norm of a modern Protestant German. David ought not to be put into the crucible of Isaiah, Ezra should not have his portrait painted in the vestments of St. Paul. Nor should Jeremiah, in even his heroic acts, be subjected to the critical canons which would fairly obtain for St. John. Perspective and prospective are essential to justice in judgment, to exactness in speech, to charity in all things. There is a difference between the stream on the ridgy slope and the expanded waters in the flat meadow lands, and the storm-tossed spray of the seas. The light of the dawn is not the blaze of noon, nor the recessional glow of eventide. The boy is not the man, though he be his father; and the sturdy man is not the figure furrowed and stooped, as it inclines to the last step. Each age has its canons and norms, and its utterances concerning God and man, the world and evil. It is to know these that Biblical Theology must be a constituent of religious study, and the acquisition of such a means of measurement will produce an exacter candor and truthfulness in our estimate of character in those ages not only, but indeed in our own day. Do you expect the virtues of a Paton in the imbruted street Arab brought up in an earthly hell?

As has been intimated, Biblical Theology will be ready to construct a new catechism. Such logical array of divine ideas will ever be found necessary for the instruction of at least advanced classes in religion. These dogmatic statements have always been and will always be propounded. There is a necessity upon the soul to tell its faith, if for no other reason than to bring clearly before itself the product of its own consciousness. Men will continue to affirm "I think," "I believe," "I deny," with regard to the sublimest themes, although their utterance may be nothing but cursory imaginations or untrained emotionalism. That

is a proof that scientific dogma is essential for the people. Now to be scientific one must not only have regard to, but be largely controlled by, the historic unfolding of the tenet which it is sought to set forth. No genuine thetic arrangement can divorce itself from the historic ictus. God designed the volume for the preparation and emphasis of His revealed word to be observed, or else He would have made Himself known in other ways than in the stream of events. He would not have moved with such occult reserves and over such a sweep of ages, holding the spirit of prophesy and symbol in intense check; He would not have taken such æons of preparation before the fullness of time broke upon the centuries of good and evil, of life and death. Not until the vessels were ready to receive the advent of Him who filled all in all, did He come. He could not have left so much obscure, incomprehensible, engirdled with cherubic mysteries, had he not meant to teach us amid the syllogisms, to have regard to the age, to the possible, to the accent, and to the bigness of the idea beyond all our understanding. Such considerations then will have to enter into any sequential statement of ideas which are inherent in the scriptures. Such restraint must give the deepest coloring to the majestic thoughts of God, so innumerable and so infinitely tender toward us. The ambition to unify the divine parabolæ with the human ellipses cannot always be gratified. We cannot define and circumscribe God with any of the measuring-reeds and plumb-lines that He may put into human or angelic hands. The unity exists in the most divergent plays of will, but we are on no tower high enough to follow the lines into the infinite, nor have we an instrument so invariably delicate that we can trace with an unfailling certainty the apparent co-ordinations. If Biblical Theology, in its relation to a catechism or any theological system of a larger scale, affirms anything appropriate, it is this: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Hence our ellipse cannot encompass the parabola. Finite and relative proportions are not the equivalents of the infinite and absolute, no matter at what end of the theorem you begin, whether you swing from Kant to Hegel, or from Hegel to Kant. The vice of almost all theologians and philosophers has

been the insistence on a unification from the standpoint of reason instead of from the height of faith. Augustine and Calvin and Edwards are just as bad as Pelagius, Arminius, and Taylor, only one began with God and the other with man. The mighty reaches of the absolute, the vast undiscoverable realm of the transcendent must be the study of another life and of spiritualized capacities, when our narrow views shall have undergone the transformations of the beatific vision.

As we advance in the education of the Church, the significance of Biblical Theology will appear in the construction of creeds as the expression of real belief, as the language which the Spirit by the Word or by the experience, has actually wrought into the consciousness. With creeds of compromise we cannot now concern ourselves. They come under no direct influence of Biblical Theology; while they make for peace, seemingly, they have war behind them, and the seeds of future battle are bound up in them. The great creeds of Christendom, while they were designed to promote tranquility, did it by surrendering the non-believers to Satan or the graver cruelties of the Church or the State, and yet their inward construction betrays the seams and rents of compromise among those who thought sufficiently alike to unite in transfixing a more irreconcilable and radical foe. In the next generation these temporizing formularies are viewed as the final statements of the voice of the true Church. The Apostolic creed alone is a possible but not a sure exception, simply because we know so little of its origin. The Nicene system was a compromise amid intense debates; it is filled with the spirit of battle and curse. Its Constantinopolitan counterpart rests under a dark cloud of fraud. The Ephesian and Chalcedonian struggles were simply shameless for their internal and external intrigue and violence. The counter-snoerings of Alexandria and Antioch reverberate in their utterances, and as a consequence Christendom remained rent in spite of all subsequent efforts at unity. And yet we swear by their creeds as if the Holy Ghost had delivered them in the fullness of His peace, while the truth is, that no phenomena are more evidential of the possible depths of human degradation than the conflicts between Arians and Athanasians, and monophysites and dyophysites. The Protestant and Roman creeds of the Reformation are no different in their

make-up and temper, although Protestantism, as a rule, wisely leaves the divine thunderbolts to the Lord. The spirit of none of these creeds is purely scientific, that is, the dogmas are not the patient or slow results of study and of experience, and hence cannot be credenda, the things that ought to be believed. They are forged in the furnace of controversy and not in the stillness of the closet, with the lamp of God, and under the sound of gentle stillness. Now, in the formation of the credenda, Biblical Theology must be the potent moulder. It is not what you or I think ; it is not what you and I have experienced alone, nor what our consciousness has certified to us by itself, that can make the credenda. It is what God has brought down into our realms of His own mind and will, to which all our experience and consciousness must bow, that we can obtain the articles of faith that are nearest the facts ; and these ought to be restated with the progress of interpretation and history, and as the understanding of the Word and the experience of the regenerative power of the Spirit becomes clearer and larger, not only by the lexicon but by the life. Now all such scriptural credenda must be irenic. Brethren, the goal of the Kingdom of God in every stage of its revelation is peace. The prophets make it the climax of the Messianic state; the Lord declared himself the personal giver thereof; the apostles deepened the meaning of the word and the condition. For that we strive, and the credenda ought to help us in its instauration. In that path, too, lies unity. This Seminary has for years resolved to stand in peace for peace. Its mission is the service of God, therefore its function and goal are also irenic. We have one mind in that. Let the spirit of peace brood over faculty and governing powers and students. Let the Prince of Peace find a kingdom to his hand among us.

Moreover, Biblical Theology will banish from the church the abuses of that sentimental piety which nourishes itself upon allegory and type ; which hungers and thirsts for the impossible mystical exposition, for some recondite sop in every figure and verse and proper name. This is an ancient disease of every religion, but it has obtained a rueful hold upon many Christian souls. Our science is a physician which would put these diseased fevers of devotion to bed, and give them a remedy which will effectually prevent a return of the disorder, if only such

patients did not glory in unreason. Moreover, it will serve as a check upon hyper-holiness and the desire to use the word perfection in some absolute way. It will also prevent the divorce of the church from nature, from science, from art, from literature, for the advancing Kingdom of God has always incorporated these streams of influence and education as parts of its system. It teaches, as nothing else, the mission of a true religion to be universal; to raise society, to overcome the world, to transform the state, that out of these renovated factors the City of God may appear, a true object of divine and human delight.

Is Biblical Theology likely to change the evangelical faith? It will doubtless compel some alteration in terminology, because of the arbitrary origin of many of these terms and the meagerness of their meanings. It will certainly reform the rubrics and many of the interrelations of the faith. It will bring into prominence as well certain doctrines which systematic theology has overlooked or declined to state. It will reverse the order of much *a priori* statement current in pious thought, because speculation and philosophy have ruled almost as imperiously in the evangelical and confessional theology, as among the free lances of rationalism itself, or mysticism or independency of all sorts. It will also necessitate a greater reserve and a better proportion in the more difficult themes of will and theodicy.

Such and many other things it is sure to bring about in the coming days, as its constructive wisdom and energy advance. But the essential truths of the Godhead, of the Father and of the Son and of the Holy Ghost; of the person and work of the Redeemer; of man in his sin; of our salvation through the grace of God; of the essence of the kingdom of heaven and the Church; of the resurrection of the dead, and of the life everlasting, will stand, nay, will be clarified and deepened.

Biblical Theology, in its disclosure of the kernel of holy writ, confirms these themes, whether on the side of direct revelation or the experiential use thereof. Then, too, the testimony of the Christian consciousness and the conduct of men in all ages have verified them as essential, and demonstrated them as the necessary ingredients of faith. The Seminary, in constituting a separate chair for this science, strengthens the evangelical faith, because to these articles Biblical Theology is a guide and

illustrator. It cannot deny its material; it cannot change the voice of the Word; it is rather its most obedient expositor; it must speak the laws it finds concretely stated there. The sinner will ever come to Jesus for pardon. The convinced heart will always cry out from its passionate apprehensions of the truth and the subtle nexus between the reason and the feeling—"My Lord and my God!" The student of the Cross, under the holy elenchus, will attest: "Truly this is the Son of God;" the Father in Heaven will evermore reveal inwardly the confession, "Thou art the Christ, the Son of the living God." The Holy Spirit will never fail to bear the internal witness of sonship to him who is justified by faith. The fruits of the divine inworking will always be the same. The river of God must flow with incessant volume of waters from under the altar, and carry fruitfulness to the most scorched of deserts and the saltiest of seas. The life of faith will be linked forever in securerest hiding with Christ in God; the soul must continue to acquire its happiness in the degree of its own consciousness concerning vital union and fellowship with the Redeemer; the issues of life and death will be forever toward meetness for companionship with the Infinite and Eternal Good. Heaven and earth shall pass away, but not one jot or tittle of these dogmas, as expressions of the mind of Christ, shall fail, for they are the efflorescence of his thought and love; they are the strands in his crowns of glory; they are the portrayal of his own complete and eternal life.

There is no more exalted vocation than to study these facts with the instruments and methods of science. There can be nothing more inspiring than to be led of the Spirit into the shrines where God dwells, and where His Son speaks the thoughts of the Father. And there is no science which so magnifies the divine counsel and so illustrates the blessedness of the communion between the holy Trinity and the felicity of admission into their fellowship forever.

Into this study, so long pursued by me, you have now formally and publicly introduced me. I accept the solemn charge in humble reliance upon the Father, the Son, and the Holy Ghost. Amen.

Book Notes.

Social Evolution. By Benjamin Kidd. New York and London: Macmillan & Co., 1894. pp. 348.

This is one of the few notable books in its department. It is receiving much attention from the critics, and a wide reading. It has already appeared in a third edition. Its author has been hitherto little known, except as an occasional writer to periodicals. He is still a young man, about 35, an employee in the English civil service, residing near London. He is described as a man of large scientific knowledge and of genuine religious faith. He has been at work upon this book for six years. "Social Evolution" is a book which Dr. Alfred Wallace calls "thoroughly scientific"; and Dr. Marcus Dods considers "one of the greatest books since Darwin's 'Origin of Species.'" Miss Ellice Hopkins calls it one of the books of the century. We can at least say that it is a book to rank with McKenzie's "Social Philosophy," though more striking and fresh in its treatment than that valuable work.

A book calling forth such interest from so varied sources should have a wide reading by the constituency of the RECORD, for, whatever may be its limitations, it is a book of power, of far more than usual originality, and both scientific and reverent. There has been a large class of literature of information on social subjects of late. Facts and figures and sociological data of all sorts there have been in abundance, and many shallow books have been offered in solution of the social problem, some of them over-critical and some over-sentimental, but the books which have offered any philosophic insight and scientific value to the discussion are rare. The chief value of this contribution lies in the fact that the author has boldly asserted, in the name of history and science both, the vital place of religion as *the* factor in social evolution. The doctrine of evolution as applied to social questions has generally followed rigidly the same methods applicable to the lower ranges of development, leaving out the moral and religious factor to a large degree, or seeking to explain it by supposed rational theories, which really ignore the spirit and the will. Certain utterances of both Mr. Spencer and Mr. Huxley of late have shown that even to them their philosophy has not been wholly satisfactory, when applied to ethics. This book will give impetus to a growing reverence among scientific men of the first class, and will

confirm Christian thinkers in their conviction that the great motor force of faith is not a thing self-derived, but from above.

One of the refreshing things about this book is that what Mr. Kidd means by religion is not some diluted thing, so-called, but religion as an experience based on faith—the historic faith. He does not discuss doctrines, and has little to say specifically about Christianity; but what he means by his term as applied to social evolution is “a form of belief providing an ultra-rational sanction for that large class of conduct in the individual where his interests and the interests of the social organism are antagonistic, and by which the former are rendered subordinate to the latter in the general interests of the evolution which the race is undergoing.”

He strictly confines his discussion to religion as a *social* factor, and while what he says covers on the one hand what one man means coldly by altruism, it demands what another means by a supernatural sanction for unselfish conduct, or a response of faith to the authority of Christ and his law of love. He does not undertake to discuss where men find the interpreter of this authority, in church, in conscience, in Bible, or in all three; but there is a historical and scientific fact that men have been and are now moved by super-rational (not irrational) motives and sanctions to do certain things for others, and for the larger and future interests of society, which cannot be explained by reason. For the pressing thing is a personal struggle for existence, and the strictly reasonable thing is to regard primarily one's own present interests. The function of religion, he argues, has been “to provide a super-rational sanction for that large class of conduct in the individual necessary to the maintenance of the development which is proceeding, but for which there can never be in the nature of things any *rational* sanction.”

The argument of the book accepts fully the great principle of evolution (struggle and selection); grants its application to human development as modified, first, by *reason*, and, second, by man's capacity for acting in concert with his fellows. The author in the early chapters discusses in the coldest and most scientific manner the law of struggle and competition as the inevitable, almost pitiless law of progress. He shows this in individual and national life. With all the bitterness and oppression and injustice it has wrought, it is yet a law of life, and apathy and decline would result without its operation. The natural result of this beneficent, but if unchecked, baneful law of progress, is to develop a select individual or a select nation at the expense of the many. “The interest of the many is therefore against this law; the social evolution of the *race* appears to be in antagonism to the evolution of the *individual*.” Hence the demand

of extreme socialism, which he discusses very fairly but firmly, to overcome or eliminate the law from social problems.

But in history there has always been a force slowly but surely modifying the remorselessness of this law, bringing in that under various forms and in varied shades of belief which the author calls "an ultra-rational sanction for social conduct in the individual" (or, in Biblical language, faith and love). By the operation of this force, gradually the interests of the many, of social betterment in the largest sense, have been advanced, and constraints of love, based upon faith in God and His providential purposes for the future of the race, have conquered the conscience and will of the leaders of our western civilization, with or without the consent of the smaller rational faculty. This force is religion, or, more particularly, Christian faith. As thus stated, the argument seems almost a trite restatement of a familiar line of thought; and so it is, in many ways. But in the *proportion* of the argument, in the delicate blending of scientific and religious factors, in the moderateness and reticence of the book upon unimportant controversial points, in its fairness in showing the radical and fundamental errors in either extreme of individualism or socialism, in its contention that the intellect is not and cannot be the main factor or the main product of evolution, and in its scholarly and earnest contention for the vital necessity of religion as a social factor,—for these and other reasons the book will doubtless have a large influence and modify the current discussions.

In some points of his argument there is a little lack of clearness. In his use of the word *super-rational* in connection with religion, there may be liability to misunderstanding. A possible confusion of thought has been suggested in the two parts of his book, treating religion in one part as the guardian of progress, and in the other as the efficient, creative cause of progress. Some exception might be taken to his use of certain facts of history, and to the accuracy of his information about the Indian and Negro races of this country. But these are slight criticisms to make on a book whose main contention has been so ably presented. The book is optimistic upon present tendencies. Its solution of present distress seems to lie in the direction not of socialism in the technical sense of that term, but in the fullest and fairest opportunity for all, worked out partly by the great law of struggle, but especially secured by the operation of that great motive of faith and law of love which subordinates rational individualism to *super-rational* love of men and the progress of the race.

[A. R. M.]

The Truth of the Christian Religion, by Julius Kaftan, D.D. Translated from the German, under the Author's Supervision, by George Ferries, B.D. Edinburgh: T. & T. Clark, 1894. 2 vols., pp. x, 357 and 445.

Dr. Kaftan is professor in the University at Berlin, and is one of the most prominent representatives of the new school of Ritschl. Whether we agree with the school or not, it is, as Dr. Flint says in his prefatory note, "a force in the theological world which must be reckoned with, and which eminently deserves to be studied." It is to be regretted that this translation could not have been preceded by that of its companion volume on *The Nature (Wesen) of the Christian Religion*, for the two together constitute what might almost be considered a single treatise. This book may, perhaps, be better characterized as an attempt to reach a correct method for ascertaining the truth of the Christian religion than as a proof of its truth, in the common apologetic use of the term. The first volume is devoted to Ecclesiastical Dogma, and has for its purpose to show, from a historical survey, that the method of proof which has embodied itself in Dogma cannot show the truth of Christianity.

The truth of the Christian faith cannot be proved by exalting faith to knowledge, by aiming at an *objective* knowledge and establishment of the *content* of faith. Rather is it impossible for Christian faith to stand, if that undertaking is consistently carried out and completed. For *either* . . . the essential and characteristic truths of Christianity, those relating to the content of the Revelation of salvation, are set aside as irrational, as was done by the Rationalism of the eighteenth century; *or* . . . Christianity is transformed from the foundation in the sense of Mystical Natural Religion, as the Speculative theology of the nineteenth century . . . attempts to do. — Vol. 1, p. 355.

Having thus disposed of one method, the author proceeds in Vol. 2 to show the true method. This leads him, first of all, to a discussion of the fundamental problems of knowledge. He urges that both the empirical method and the speculative method of reaching real truth are inadequate because the same fundamental difficulty is present in both—*i. e.*, the assumption of the correspondence of thought and thing. He then proceeds to establish the primacy of the Practical Reason in Life, urging that it is the determining factor in all activity, speculative as well as scientific. This being so, all highest knowledge must express itself in *Judgments of Value*, and the idea of the chief good is the basis of judgments of value. "The Apologetic problem of Theology can only consist in proving the Christian idea of the chief good to be the rational, and the only absolutely valid idea" (Vol. 2, p. 224). To the more explicit demonstration of this thesis the last 100 pages are devoted. Negatively, his

position may be characterized as anti-metaphysical and anti-mystical; positively, as emphasizing predominantly the ethical and the historical factors in Christianity. "Christianity is the religion of the Atonement with God through Christ—a fact which, together with the Kingdom of God, forms the main content of divine revelation and of Christian faith" (Vol. 2, p. 426). The book can be heartily recommended to those who are interested to see how recent German thought is striving to adjust itself to changed intellectual conditions. The translation is, on the whole, satisfactory, the make-up of the book excellent, and it has a good index.

[A. L. G.]

Philosophy and Development of Religion; The Gifford Lectures, 1894.
By Otto Pfleiderer, D.D. New York: G. P. Putnam's Sons,
Edinburgh, J. W. Blackwood & Sons. 2 vols., pp. 331 and 356.

Pfleiderer is already too well known through the Gifford Lectures of last year, his *Development of Theology*, and the translations of his other works, to need praise or criticism. The present work shows the same admirable style, easy mastery of material, and unusual faculty of grasping into an elaborated system and bringing out, in the form of compacted sentences, the heart-thoughts in it, which have made his writings already so much read. Speaking generally, the first volume is occupied with the *Philosophy of Religion* in general and the second with the *Development of Christianity*. In his own country Pfleiderer is often spoken of as a posthumous son of Baur. One sees the aptness of the designation in this book. It is a most interesting work in its method of constructing history. He starts with two presuppositions. First, all history, religious and other, develops gradually from the lower to the higher in strict accordance with natural law. Second, the unvarying method of this development is thesis, antithesis, and synthesis. With these two presuppositions in his hands he analyses, selects, and groups his facts with a rare dialectic skill and literary grace, as well as dogmatic assurance, and produces his results. In the first volume he reaches the conclusion that the unifying principle of all philosophy is in the idea of God, which is the synthesis of the good and the true. In the second volume he reaches the conclusion that the essential nature of Christianity, when the shell of temporary forms of expression has been removed, lies in the recognition that man is the son of God and the recognition of the ethical principle of life only through death.

The translation is good. The author's general reference to his other works on the subject is a quite inadequate substitute for foot notes. The hearer of lectures expects to be at the mercy of the

speaker, but the reader claims the possibility of redress. The absence of both index and adequate table of contents is inexcusable.

[A. L. G.]

The Apostolic Age of the Christian Church. By Carl von Weizsäcker, Professor of Church History in the University of Tübingen. Translated from the second and revised edition, by James Millar, B.D. Vol. I. London & Edinburgh: Williams and Norgate. pp. x, 405.

A more extended notice of this important work is reserved until the final volume of the translation comes to hand. But we would call special attention to it here as being the most thorough-going treatment of the apostolic age of the Christian Church that has, perhaps, ever appeared. This is the judgment of the ablest scholars in the field, both at home and abroad—even of those who dissent vigorously from many of Dr. Weizsäcker's conclusions. The work is singularly lucid and compact, tracing in a masterly way the progress of Christianity from its beginnings at Jerusalem to the close of the first century. The author sticks close to the demonstrable facts of history and rarely allows his imagination to fill out the picture where details are wanting. Indeed, we have here a model monograph, covering the most important period of Christian history. It is the product of a long life of conscientious labor in this particular field. The author has more than once modified his views on this and that point of history, and leaves the way open for further progress in the apprehension and statement of the facts. He is positive without being dogmatic, candid without being conceited. We dissent most radically from his view of the resurrection of Jesus, but at the same time bear testimony to the author's reverent spirit. [E. K. M.]

The Incarnation and Common Life. By Brooke Foss Westcott, Bishop of Durham. New York and London: Macmillan & Co. pp. 428.

The Bishop of Durham is a leader in the English Church in matters of social reform. A former volume of his on "Social Aspects of Christianity" has had much influence. All he says is characterized by a deep interest in society from the point of view of Christian responsibility. Himself an eminent Biblical scholar, his discussion of New Testament teaching upon social questions carries especial weight. His responsibility as a Bishop makes him cautious and conservative in his teaching, while yet he is very bold and outspoken in his demand that the Church must face these pressing problems. This volume is a collection of sermons and addresses on various occasions,

with some pastoral letters to the clergy of his diocese. The contents of the volume embrace discussions of "The Family," "The Christian Idea of Almsgiving," "Socialism," "Co-operation," together with sermons on more conventional themes. The keynote of the book is in the sermon on "The Incarnation; a Revelation of Human Duties." There is much of value in the two addresses on "Co-operation," Bishop Westcott taking up the interest in this phase of the industrial movement which was shown many years ago by Maurice and Kingsley. As sermons this volume will not be found as stimulating as similar selections by Dale and Hugh Price Hughes and Oswald Dykes, or Bishop Potter of New York. They are sometimes diffuse, and occasionally trite, but valuable for their good judgment and spiritual tone. [A. R. M.]

Spurgeon, C. H. The Gospel of the Kingdom. N. Y., The Baker & Taylor Co. pp. viii, 502.

The sub-title accurately describes this book, "A popular exposition of the Gospel according to Matthew." There is nothing here obtruse and difficult to apprehend, while there is much of compact exposition and spiritual insight, for which Mr. Spurgeon has become noted. With a profound belief in the Word, he aims to explain the Word and draw out its practical lessons. For many readers this will prove a most helpful commentary. [A. T. P.]

Greek-English Lexicon to the New Testament. By W. J. Hickie, M. A. New York and London: Macmillan & Co., 1893. pp. 214.

The above is the title of a small volume whose only introduction or preface is the simple phrase on the title page, "after the latest and best authorities." Examination proves that the claim so modestly set forth is well substantiated. Westcott and Hort's, and Tischendorf's eighth edition seem to have been the two texts used as standards, while Thayer's Lexicon seems to have served as a model. The work as a whole is accurate and well done. There are some inconsistencies and omissions, especially in regard to compound expressions used as proper names, and words compounded with *καί* as *καίγώ*, etc. There is no reason why one or more of such compounds should have a place, while others should be omitted. We do not know for what class of students such a lexicon is intended. It is of no use to an earnest student, for it is not comprehensive enough. It can only be of service to those who are attempting to master, in a general way, the New Testament vocabulary, and who need a handy and accurate reference book. We consider the use of the grave accent on all oxytone words as a blemish. It is certainly not according to good usage, to say the least. [E. E. N.]

Alumni News.

CONNECTICUT ALUMNI ASSOCIATION.

The annual meeting of the Connecticut Alumni Association was held at Hosmer Hall, April 16. Besides transacting the regular business of the meeting, including dinner, the Association listened to a paper on *The Drama in Semitic*, by Professor Macdonald, which was full of interest as disclosing the literary conditions which limited some of the Old Testament writers, notably the author of the book of Job. It was also full of suggestiveness as to the possible racial affiliations of so-called Semitic peoples. President Hartranft, in connection with a statement of the condition of the Seminary and suggestions of efficient lines of activity for the alumni, paid a worthy tribute to the character of the late Professor Bissell, and to the efficiency of his work in the institution. The subject for the afternoon discussion was *The Institutional Church in the Country Parish*. John Barstow of Glastonbury, and C. F. Weeden of Colchester, were the first speakers, and the discussion became quite general. The interest awakened is manifested by the fact that within ten days the same subject appeared on the programs of two other gatherings whose topics for discussion the alumni were instrumental in shaping.

The following officers were elected for the ensuing year:—President, S. B. Forbes; Vice-President, J. P. Hawley; Secretary and Treasurer, C. H. Smith; Executive Committee, together with the foregoing, C. B. Strong, G. H. Cummings, L. P. Hitchcock.

The February number of *Christian Education* contained a letter from President Eaton of Whitman College in which affectionate reference is made to its founder, the late Dr. Cushing Eells, '37, accompanied by an excellent full-length portrait.

An effort was made at this year's Anniversary to secure either the presence of living alumni of the classes of '39, '44, '49, '54, '59, '64, '69, '74, '79, '84, and '89, or at least letters from them. While actual reunions were not generally feasible, very interesting letters were received from Edwin Hall and Benjamin Parsons of '54, from I. C. Meserve and T. M. Miles of '69, from M. W. Adams, G. H. Hubbard, C. S. Lane, G. H. Lee, C. A. Mack, and John Montgomery of '84, and from H. C. Adams and J. L. Kilbon of '89.

EDWIN HALL, '54, has been obliged by failing eyesight to give up his

charge of the Presbyterian Church at Conewango, N. Y. His present address is 6 Park Ave., Auburn.

EDMUND M. PEASE, '60, of the Micronesian Mission, has lately superintended the publication of 2,000 arithmetics and 2,000 primary readers in the Marshall Islands' language. These books were sent to Honolulu in June on "The Morning Star." Mr. Pease and his wife arrived at San Francisco, April 7.

The First Congregational Church, Tacoma, Washington, LEAVITT H. HALLOCK, '66, pastor, has a flourishing Sunday Evening Club. In a recent letter Mr. Hallock says: "We have our house running over, and chairs in the aisles, while often the stream away from the doors, of those who cannot get in, is long and broad. . . . There is no finer field for a great work than Tacoma. Intensity, invincible determination, and many people, combine to make the field a rare one for abundance and hopefulness of service." He hopes to visit Hartford in August.

M. PORTER SNELL, '68, who supplies the Presbyterian churches in Hermon, Md., and Clifton, Va., recently delivered the charge to the pastor of the Garden Memorial Church, Anacostia, D. C. Through his efforts the new edifice was erected and mostly paid for, and regular preaching and other services maintained for some months before the organization of the church.

The twentieth anniversary of the pastorate of ISAAC C. MESERVE, '69, Davenport Church, New Haven, was observed May 6. During his pastorate 1,001 members have been received into the church. The present membership is 565. On May 22, Mr. Meserve was married to Miss Cora F. Dann, of New Haven.

DWIGHT M. PRATT, '80, has an interesting article in *The Advance*, June 7, on *The Religious Opportunity of Marriageable Girls*.

In a letter, dated Mt. Selinda, February 26, GEORGE A. WILDER, '80, of the East Central African Mission, writes to *The Missionary Herald* as follows: "The services of our doctor do not do away with the unmistakable dislike which these people have toward our work. While treating us with all respect as individuals, they hate us for coming here to teach the blacks. The reason for this opposition arises from a well-grounded fear that the missionary will not stand quietly by and see the natives used as slaves by the farmers. The Boer looks upon the native African as he does upon his oxen. They must work under the lash, if need be, with time enough between to eat. So the native tenants are expected to work for the landlord nine months of the year. The three remaining months the tenant may use in raising his own crops. What remuneration does he get? Protection from his natural enemies, other than his master, with right to such food as he may raise. Such a course as indicated above is what one of the young farmers told us the other day he intended for 'his niggers'! In the evangelizing department there has been good work and much more than we supposed the rainy season would allow. Individuals are becoming interested and communities are getting inquisitive. The claims and counter-

claims between the Portuguese and English within the country and the supreme fear of Gungunyana are greatly hindering immediate results. But in spite of all these distracting influences we are gaining an influence over the people which will bear fruit in time. Our native evangelists have been the most potent factors in producing this result. Already we have received application from one of the chiefs in the low country to move on to our lands and we have given him permission."

JOHN HOWLAND, '82, of Guadalajara, Mexico, writes to *The Missionary Herald* as follows: "We received six new members on the occasion of the anniversary of the dedication of our church, and there are quite a number of candidates to be received on future occasions. After observing the Week of Prayer in union with the other churches, our church wished to continue another week in our own place of service, and we had a series of very interesting meetings, hearing new voices nearly every evening."

HERMAN P. FISHER, '83, Ortonville, Minn., has recently delivered a series of addresses to young men, in the preparation of which he received many valuable suggestions from the recent Carew Lectures of President Andrews.

PLEASANT HUNTER, JR., '83, of Minneapolis, Minn., addressed the St. Louis Congregational Club, May 14, on the subject, *Things for which the Church should be Conspicuous*.

WILLIAM S. KELSEY, '83, recently addressed the Boston Ministers' Meeting on *The Work of the Brotherhood of Andrew and Philip*.

Prof. C. S. NASH, '83, and wife have returned from their year of absence in England, and will soon be on their way to their home in Oakland, Cal.

An able paper on *Inspiration and Higher Criticism*, read before the Chicago Ministers' Meeting by WILLIAM A. BARTLETT, '85, is printed in *The Advance*, June 7.

The following is from the *Congregational Annual*, published in April by the church in Seymour, Conn., HOLLIS A. CAMPBELL, '86, pastor. "The church work has progressed very favorably during the past year under the direction of the pastor, and the very efficient corps of officers and committees who have labored in harmony for the advancement of the cause of Christ. There has been a good growth in numbers, and the finances of the church and society are in a healthy condition." The number of families identified with the church is 260; church membership 225.

The following is an extract from a letter of GEORGE M. ROWLAND, '86, dated Tottori, Japan, March 20: "We began the year without a pastor or evangelist at his post. My teacher and helper preaches and does other evangelistic work, but he could not be spared to care for any one out-station. Tottori church has lately secured the promise of a student to become pastor. Evangelists are engaged for two out-stations. On the 9th inst. was celebrated the Imperial Silver Wedding. It is said that only six previous Emperors could possibly have celebrated their 25th wedding anniversary. Of these only three belong to really authentic historical times. The last

celebration would have been nearly 1,000 years ago. But the fact of the celebration is more significant than the rarity of its possibility. At the review Their Majesties rode side by side in the same carriage. At the banquet they presided in person. And at the *musicale* the Imperial couple appeared, Her Majesty leaning on His Majesty's arm. The whole fact of the celebration as well as its details will help to emphasize the solemnity of marriage vows, the sacredness of the marriage relation and the nobility of woman. That the example has been set in Japan by Their Majesties, the Emperor and Empress, is matter of hearty congratulation. On that occasion we, as a station, gave a reception to about 200 of our friends. The house was decorated with flowers, vines, and flags, and the grounds illuminated by lanterns bearing the ideographs for "Long live Their Majesties." After the formal reception a short program was rendered including addresses, singing, prayer, organ and *koto* [piano(?)]. The evening closed with a free chat at which time refreshments were served and a sleight-of-hand performer exhibited his skill. The missionary proposed three cheers for Their Majesties; in response to which the chief of police proposed three cheers for the President of the United States, a true indication, we feel sure, of the feeling of the better class of people here in Tottori toward us as foreigners."

At the semi-annual meeting of the Hartford Conference, held at West Hartford, JOHN BARSTOW, '87, gave a valuable address on *The Institutional Church in the Country Parish*. Mr. Barstow has recently declined a call to the superintendency of the home missionary work in Colorado.

The Advance of May 31 has an instructive article on *Closed Doors in China*, by HENRY KINGMAN, '87, of Tung-cho.

During the two years' pastorate of JAMES D. ADKINS, '88, at Onowa, Iowa, 84 persons have been received into the church, 34 of this number this year.

A. M. SPANGLER, '88, of Mittineague, Mass., was married on July 6 to Miss Lena M. Norton, of Rochester, N. Y.

The church in Middletown Springs, Vermont, HENRY L. BAILEY, '89, pastor, has been making a special effort to extend the usefulness of its Sunday-school. The average attendance has been increased nearly fifty per cent.

Plymouth Church, St. Louis, Mo., ALLAN HASTINGS, '89, pastor, has begun a series of open-air preaching services.

The Third Church, St. Louis, Mo., WALLACE W. WILLARD, '89, pastor, has recently beautified its auditorium. New hymn books and a new piano have been purchased.

The church at Holliston, Mass., EDWARD N. HARDY, '90, pastor, has recently given a social to the old people, about 100 of whom were present, and greatly enjoyed the occasion.

On May 1, THOMAS C. RICHARDS, '90, closed a four years' pastorate

at Dudley, Mass. The *Webster Times* says: "Mr. Richards' service in Dudley has, without doubt, been attended with a continued and healthy growth of church and community." During his pastorate the church has been incorporated, a new edifice of brick and stone has been built, a parsonage has been bought, the rental of pews discontinued, and regular weekly offerings for the support of the church and for benevolence introduced. The church is free from debt, and the benevolences have nearly doubled. At a farewell reception Mr. Richards was presented with a gold watch and Mrs. Richards with a sewing machine. A purse of \$50.00 was also given them. Mr. Richards has accepted a call to the pastorate of the church in Higganum, Conn., and has already begun his labors there.

GEORGE M. MORRISON, '90, of Ada, Minn., will supply the church at Marshall in the same state for three months.

The church at Santa Aña, Cal., of which E. T. FLEMING, '91, is pastor, has hitherto worshiped in a hall over a store. This spring a determined effort was made to secure a building of its own. By dint of much sacrifice on the part of the people, with some aid from outside, a suitable lot was bought, an abandoned church at a town 70 miles away taken down, moved, and set up—leaving only a small debt to be extinguished later.

The church at North Middleboro, Mass., HERBERT K. JOB, '91, pastor, dedicated its new house of worship April 19. The auditorium, which has a seating capacity of 300, will be lighted by electricity. A reading-room will be provided to be open evenings.

LAURENCE PERRY, '91, was ordained as assistant pastor of the Boylston Church, Jamaica Plain, Boston, May 10.

H. D. SLEEPER, '91, has resigned his professorship in Beloit College to accept the position of Director of the Musical Department in Georgetown College, Georgetown, Ky., a large and prosperous institution under Baptist auspices. He is now at a Summer School in Philadelphia.

At the recent annual reunion of the Washington Literary Society of Lafayette College, Dr. S. G. BARNES [special, '92], delivered the principal address.

ERNEST R. LATHAM, '92, of Fairport and Richmond, O., has accepted the call to the pastorate of the church at Fort Dodge, Iowa.

HAIG ADADOURIAN, '93, has an interesting article in the *Boston Daily Globe*, March 19, in which are pointed out some similarities between the Armenians and the New England Puritans.

We have received from J. Q. JOHNSON, '93, who is teaching at the Tuskegee Normal and Industrial Institute, Alabama, a pamphlet giving a spirited and vivid account of the Third Negro Conference, which was held at Tuskegee on February 21-22. The value of these Conferences has become well recognized, and that of this year fully sustained the record of its predecessors for enthusiasm, high aims, and practical wisdom. The whole Tuskegee enterprise merits the best support.

Seminary Annals.

THE SIXTIETH ANNIVERSARY.

The sixth decade of the life of the Seminary came to its close amid universal enthusiasm and good feeling. All the committees having in charge the programs for the successive days seem to have showed more than usual painstaking to make the exercises both interesting and quickening. Wednesday, Alumni Day, will long be remembered for its delightful and earnest reminiscences and its broad and aggressive outlook. The appointment for one year of Rev. Cecil Harper, A.M., of the Boston School of Oratory, to be instructor in elocution relieves Professor Pratt of work reluctantly undertaken for a time, and adds to the efficiency of the Practical Department. With this exception the Anniversary brought to light no change in the teaching force of the institution.

The first two days of the week were occupied with the written examinations of all classes. The examining committee of the Pastoral Union has increased its efficiency and lessened its burdens by distributing among its members, some weeks before the Anniversary, the papers of those classes which had passed examinations during the first two terms. The irksome and exacting duties of the committee were performed with a faithfulness which showed the growing consciousness that the duties of this office of the Union are not to be regarded as purely nominal. The committee organized with Frederick Alvord as chairman and W. D. Leland as secretary. The other members of the committee present were W. H. Dexter, A. J. Dyer, D. B. Hubbard, D. H. Strong, W. E. Strong, E. P. Butler, Sylvanus Hayward, T. M. Hodgdon, E. H. Knight, C. H. Smith, and F. R. Waite. On Wednesday the Senior Class was examined by Professor Walker in an elective course in *The Church in the Nineteenth Century*, Professor Mead examined the Middle Class in *Dogmatic Theology*, and Professor Beardslee held an examination for the Junior Class in *Biblical Dogmatics*. These examinations were all oral. The Examining Committee, in its report to the Pastoral Union, expressed itself highly pleased with what the examinations indicated of the work done by both students and professors.

The prayer meeting Wednesday morning was led by President Hartranft, who read for a scripture lesson, Isaiah 55:6-13. Remarks were made by H. M. Parsons and L. Pratt. Prayer was offered by

F. E. Jenkins and C. M. Southgate. The prevailing thought was that all that has been achieved or ever can be achieved by ministers is wrought through the power of God. It is therefore the duty, as it is the privilege, of the minister, through prayer, through meditation, through the study of the Word, to make himself as perfect a channel as he may for the divine energizing. The meeting closed for the sixtieth consecutive year with the hymn, "I love thy kingdom, Lord."

The annual meeting of the Alumni was held in the afternoon. After the reading of the Necrology by the secretary, some time was devoted to reminiscences of the dead. Especially warm and appreciative were the tributes to the character of Professor Bissell from those who had known him as minister, instructor, author, and friend. On nomination from a nominating committee the following officers were elected for next year: President, E. H. Knight; Vice-President, A. B. Bassett; Executive Committee, A. T. Perry, Herbert Macy, S. A. Barrett; C. H. Barber holds over from last year as Secretary and Treasurer. The election was followed by papers sketching with unusual felicity of spirit and of diction four periods in the life of the Seminary. Francis Williams, '41, spoke of the early days at East Windsor, L. W. Hicks, '74, portrayed the transition period at Prospect Street, W. E. Strong, '85, described the renaissance period of the eighties, and O. S. Davis of the Senior Class spoke of the Hartford of to-day. If beauty consists in unity in variety, the life of Hartford Seminary has been a rarely beautiful life. The unity of spirit running through all changes of location, of instructors, of method, and of thought was the most striking single effect produced by the papers. Letters were also read from members of the classes graduating 5, 10, 15, 20, and 40 years ago.

The address in the evening by President Hartranft, on the occasion of his formal induction to the chair of Biblical Theology, with its splendid loyalty to the Word, its rigid insistence on a pure scientific method, and its far-reaching perspective into the future, fittingly rounded out the day.

It would not be just to pass over the Alumni Banquet in the lower hall of the library. Here the spirit of Hartford found its most spontaneous utterance, President Hartranft's encouraging view of the present and practical suggestions for the future; Dr. Thompson's utterances, in which faithfulness to the past and an almost juvenile eagerness for the future combined with the insistence that the supreme thing for the present, and always, is to keep abreast of the need of the Holy Spirit; Secretary Barton's sounding of the note of wide-visioned observation over the broad onflowing stream of spiritual progress through the world; Professor Macdonald's genial

contrast of Hartford with Glasgow, and his desire to bring the Hebrew Bible down from the top shelf in the minister's library; W. F. English's greetings from mission fields; and C. S. Mills' salutations from the institutional church: these all together reflected from many facets the varied brightness of the life of Hartford. One feature of the occasion did not escape notice. For the first time *alumnae* sat with the *alumni* of Hartford Seminary. C. M. Southgate, at the close of an earnest speech, which would of itself have justified the action of the Pastoral Union the next day in electing him trustee, laughingly remarked that a great deal had been said about the superiority of the ladies to the men in head and heart, and in every way, he therefore challenged the presiding officer, E. H. Knight, to call on the ladies and let them prove it; and, one after another in response to the applause of the tables they did prove it. At the inauguration of President Hartranft, in the absence of the president of the day, H. C. Alvord presided, read the scripture lesson and offered prayer, Dr. Webb, as president of the board of trustees in a few well-chosen words formally welcomed Professor Hartranft to his new chair. Professor Hartranft's address is to be found on another page.

The prayer meeting Thursday morning was led by G. R. Hewitt. He struck the keynote of the meeting with the theme, "I believe, therefore I speak," emphasizing the necessity to power of deep conviction. Others spoke of the joy of mining from the Bible the eternal truths of God, of the help that comes with the assurance that the Word will outlast in its effects the man who speaks it, of the power that lies in even the silent belief which is back of all living, and one member of the Senior Class spoke of the growth within him during his seminary days of the conviction of the present activity of the Holy Spirit.

The Pastoral Union assembled at 2.30 for its annual business meeting. G. R. Hewitt was elected moderator. The resignation of Hon. Edward B. Gillett, LL.D., as trustee was read and accepted with appropriate expressions of regret. The business committee nominated the following trustees, who were elected:

For one year—Charles E. Denny, George R. Shepherd, Henry H. Kelsey; for two years—George E. Barstow, Rodney Dennis, John E. Tuttle; for three years—Chester D. Hartranft, Franklin S. Hatch, Lewellyn Pratt, Augustus C. Thompson, Edwin B. Webb, Charles M. Southgate, Thomas Duncan, Henry D. Hyde, David W. Williams, William Ives Washburn, Franklin Fairbanks.

The following committees were appointed for the ensuing year:

On Business: H. H. Kelsey, S. L. Blake, F. E. Jenkins.

On Examinations: for one year—E. P. Butler, D. Denison, S. Hayward,

R. P. Hibbard, T. M. Hodgdon ; alternates—G. H. Cummings, G. A. Hall, T. Simms, C. H. Smith, C. E. Stowe, F. R. Waite ; for two years—F. E. Clark, E. A. Reed, H. Fairbanks, A. Anderson, H. C. Adams, E. A. Chase ; alternates—T. H. Hawks, G. R. Hewitt, A. H. Plumb, D. M. Pratt, L. W. Spring, L. Whiting.

The following were elected members of the Pastoral Union :

J. A. Burnap, Monterey, Mass. ; L. P. Hitchcock, Ellington, Conn. ; H. B. Mason, Hebron, Conn. ; O. C. Morse, Springfield, Mass. ; W. J. Tate, Brightwood, Mass. ; G. A. Wilson, Holyoke, Mass. ; J. E. Burbank, L. B. Paton, D. B. Macdonald, A. R. Merriam, C. M. Mead, all of Hartford.

The admirable address by Dr. Brand of Oberlin, which followed the business meeting, is printed elsewhere in full. In the evening occurred the graduating exercises. Four members of the Senior Class had been selected to speak. Dwight Goddard spoke of *The Scope of Church Activities* ; sketching what a church ought to do in order to meet present needs, and by what means it could best do it. Iso Abé spoke on *A Christian View of Economics* ; urging that the church and economics had been too long separated, that the newer economics recognized that its science had to do not only with what men were and had been, but also with what they ought to be, and as such it came into closest affiliation with the aims of the church, and should be welcomed back as a prodigal son. F. S. Brewer spoke on *Inspiration and the Preacher* ; emphasizing that while a false and wooden view of inspiration might seem a burden rather than a help, in a truer, more vital view the preacher was to find his constant stay and stimulus. O. S. Davis spoke on *The Minister and Modern Literature*. He emphasized the value of a knowledge of it as showing the minister what his people were thinking about, as giving a knowledge of human nature, as leading him to a familiarity with the problems of modern society, as well as helping him to guide the young to a knowledge of the best, and being a means of culture to the minister himself. After the speaking the following prizes were announced : The John S. Welles Fellowship, for two years of study abroad, to Ozora S. Davis ; Special Fellowship, for one year of study abroad, to Iso Abé ; Senior Year Greek Prize, to Ozora S. Davis ; Senior Year Prize in Evangelistic Theology, to Frank S. Brewer ; Middle Year Prize in Systematic Theology, to Addie I. Locke ; Junior Year Prize in Hebrew, to Mertie L. Graham. Diplomas were conferred by the president of the trustees on the members of the graduating class. The degree of S.T.B. was conferred upon Rebecca Corwin, Hannah J. Gilson, and Edward E. Nourse, all *pro merito* on the basis of graduate work done in Hartford. This is the first time that the Seminary has availed itself of its right to grant degrees. It is proposed to pur-

sue the rule, already laid down, not to grant degrees in course, but only on the basis of scholastic work of special excellence.

After the conferring of degrees President Hartranft addressed the graduating class, urging the necessity for success of a deep spiritual life and the necessity of strenuous intellectual toil to secure that.

The plans of the nine members of the out-going class are as follows: Abé returns to his home in Japan, spending on the way a year in study, Beard and Goddard go to China under the A. B. C. F. M., Bell takes a fourth year at the Seminary, Brewer goes to South Glastonbury, Conn., Carlton will teach in Kentucky under the A. M. A., Davis goes to Germany as Fellow, Strong goes to Maine, and Sumner to Minnesota. As the President said in his address to the class, it is truly cosmopolitan and lays hold of the world.

PRELIMINARY ANNOUNCEMENT FOR THE SIXTY-FIRST YEAR.

FACULTY. There are no changes in the *personelle* of the resident Faculty, and but one or two in the force of supplementary teachers. Rev. Cecil Harper, A.M., of the Emerson College of Oratory in Boston, will be Instructor in Elocution for all classes. The Carew Lecturer for the year is Rev. Charles Cuthbert Hall, D.D., pastor of the First Presbyterian Church in Brooklyn, N. Y., and his subject will be "Qualifications for Ministerial Power"—six lectures.

CALENDAR. The year will open with a general service in the Chapel on *Wednesday, October 3*, at 8 P. M. All students are expected to be present, and to have completed needful adjustments of rooms before that time. The regular schedule of classes begins at 9 A. M. the next day.

The Prize Entrance Examination will begin at 9 A. M. on October 3. All candidates for the Junior Class are strongly urged to undertake this examination. Those intending to compete should notify Professor Williston Walker in advance, indicating what subjects they elect from the alternatives named on page 31 of the last Annual Register.

The year will consist of three terms:—the first from October 3 to December 22 (10½ weeks, allowing for recesses); the second from January 2 to March 16 (10½ weeks); and the third from March 25 to June 6 (10 weeks, including the Anniversary and allowing for recesses).

PLAN OF STUDY. The system of instruction remains substantially as last year. The general allotment of hours is as follows — (P. means prescribed; E., elective):—

CLASS.	Term I.		Term II.		Term III.		Totals.	
	P.	E.	P.	E.	P.	E.	P.	E.
Junior, . . .	152	0	123	40	83	65	358	105
Middle, . . .	144	25	114	50	87	60	345	135
Senior, . . .	125	35	87	65	58	85	270	185
Totals, . . .	421	60	324	155	228	210	973	425

[In the prescribed hours, 25 General Exercises are included, at which all classes are expected to be present.]

Until November 3, the studies of all classes will be prescribed; after that time Middler and Senior electives will begin. Elective choices from those classes will be called for about October 15; and from the Juniors about December 1.

PRESCRIBED COURSES. The allotment of hours for prescribed work is as follows:—

JUNIORS. Term I. *Prof. Gillett*, 30 hours; *Prof. Hartranft*, 20 hours; *Prof. Jacobus*, 19 hours; *Prof. Macdonald*, 56 hours; *Prof. Perry*, 8 hours; *Prof. Pratt*, 20 half-hours (individually); *General Exercises*, 9 hours.

Term II. *Prof. Hartranft*, 20 hours; *Prof. Jacobus*, 41 hours; *Prof. Macdonald*, 53 hours; *General Exercises*, 9 hours.

Term III. *Prof. Beardslee*, 35 hours; *Prof. Macdonald*, 11 hours; *Prof. Mitchell*, 30 hours; *General Exercises*, 7 hours.

MIDDLERS. Term I. *Prof. Beardslee*, 30 hours; *Prof. Merriam*, 25 hours; *Prof. Mitchell*, 45 hours; *Prof. Paton*, 20 hours; *Prof. Walker*, 15 hours; *General Exercises*, 9 hours.

Term II. *Prof. Harper*, 15 double hours; *Prof. Jacobus*, 40 hours; *Prof. Paton*, 35 hours; *Prof. Walker*, 15 hours; *General Exercises*, 9 hours.

Term III. *Prof. Mead*, 30 hours; *Prof. Merriam*, 15 hours; *Prof. Paton*, 20 hours; *Prof. Walker*, 15 hours; *General Exercises*, 7 hours.

SENIORS. Term I. *Prof. Hartranft*, 15 hours; *Prof. Jacobus*, 30 hours; *Prof. Mead*, 15 hours; *Prof. Merriam*, 26 hours; *Prof. Walker*, 30 hours; *General Exercises*, 9 hours.

Term II. *Prof. Mead*, 30 hours; *Prof. Merriam*, 33 hours; *Prof. Pratt*, 15 hours; *General Exercises*, 9 hours.

Term III. *Prof. Mead*, 15 hours; *Prof. Merriam*, 26 hours; *Dr. Thompson*, 10 hours; *General Exercises*, 7 hours.

ELECTIVE COURSES. The following list of electives is practically complete. The right is reserved to announce changes, if necessary, at the opening of the year. From the final list Juniors will be expected to choose 105 hours; Middlers, 135 hours; and Seniors, 185 hours:

JUNIORS.

<i>Prof. Gillett.</i>	Logic and the Theory of Knowledge,	15
	New Testament Apologetics,	15
	Studies of Historic Assaults and Defenses :	
	(a) In the first four centuries,	15
	(b) In the Deistic controversy,	15
<i>Prof. Harper.</i>	Speaking and Physical Training (double hours),	15
<i>Prof. Hartranft.</i>	Biblical Theology of <i>Genesis</i> or <i>Leviticus</i> ,	15
<i>Prof. Jacobus.</i>	Reading, Analysis, and Vocabulary Work in the Pauline Epistles,	30
<i>Prof. Macdonald.</i>	Hebrew Grammar and Reading,—extension of prescribed course,	20
<i>Prof. Merriam.</i>	Studies in Local Church and Social Problems (in half-hours),	10
<i>Prof. Perry.</i>	Use of the Library and of Books,	15
<i>Prof. Pratt.</i>	Practice in English Composition,	20
	Elementary Sight-singing,	30
<i>Prof. Walker.</i>	The American and French Revolutions,	30

MIDDLEERS.

<i>Prof. Beardslee.</i>	Biblical Soteriology,	45
<i>Prof. Gillett.</i>	Special Philosophical Problems, <i>e. g.</i> , Antitheistic Theories, Nature of Religion, Idea of Cause, Miracles, etc., The Theory of Evolution and its Bearing on Christian Faith,	30
	English Philosophy from Locke to Spencer,	15
<i>Prof. Harper.</i>	Reading of the Bible and of Hymns, with drill in gesture and bodily action (double hours),	30
<i>Prof. Hartranft.</i>	Outline of Biblical Theology from Josiah's time to the close of the N. T. Canon,	15
	Biblical Theology of <i>Leviticus</i> , <i>Deuteronomy</i> , or selected Psalms,	20
	The Teachings of Christ,	15
<i>Mr. Hawks.</i>	Biblical Aramaic,	15
<i>Prof. Jacobus.</i>	Selected passages from <i>Ephesians</i> ,	30
<i>Prof. Macdonald.</i>	Reading and Writing Hebrew, with special study of syntax,	20
	Readings in <i>Job</i> ,	30
(The above two courses are continuous, but the second may be taken alone.)		
	Elementary Arabic,	30
<i>Prof. Mead.</i>	The Doctrine of Inspiration,	15
<i>Prof. Merriam.</i>	The Great Pastors and Preachers (essays, with criticism and discussion),	20
<i>Prof. Mitchell.</i>	History of Ante-Nicene Doctrine,	20
<i>Prof. Paton.</i>	Elementary Assyrian,	30
	Ethiopic for beginners,	20
<i>Prof. Pratt.</i>	Sight-singing (continued) and Part-singing,	20
	Exercises in Harmony and Tune-writing,	30
	Musical Analysis, —lectures and exercises,	15
	Analysis of selected prayers and hymns,	15
<i>Prof. Walker.</i>	Studies in Mediaeval Church History,	20

SENIORS.

<i>Mr. Bassett.</i>	Experiential Theology,	10
<i>Prof. Beardslee.</i>	Biblical Soteriology (continued), dwelling on the applica- tion of salvation,	30
	Biblical Ethics,	30
<i>Prof. Gillett.</i>	The Apologetic Value of Christian Experience,	20
<i>Prof. Harper.</i>	Advanced reading and gesture drill (double hours),	20
	Sermon-delivery (double hours),	25
<i>Prof. Hartranft.</i>	Biblical Theology of <i>Job</i> , <i>Ecclesiastes</i> , or the Post-Exilian Prophets,	15
	Petrine Theology, or the Theology of <i>Thessalonians</i> or <i>Colossians</i> ,	15
<i>Mr. Hawks.</i>	Readings in the Targums,	15
<i>Prof. Jacobus.</i>	Selected passages from <i>Romans</i> ,	40
<i>Prof. Macdonald.</i>	Readings in <i>Job</i> ,	30
	Elementary Arabic,	30
	Elementary Syriac,	30
<i>Prof. Mead.</i>	Ritschl's Theology,	15
<i>Prof. Merriam.</i>	Special Topics in Christian Sociology,	15
<i>Prof. Mitchell.</i>	Mohammedanism and the Oriental churches,	15
<i>Prof. Paton.</i>	Selected Messianic Prophecies, in chronological order,	15
	Advanced Assyrian,	30
<i>Prof. Perry.</i>	Congregational Polity,—extension of prescribed course,	10
<i>Prof. Pratt.</i>	Advanced Musical Work,	15
	History of English Hymnody,	20
	The Historic Liturgies,	15
<i>Prof. Walker.</i>	Special Studies in Reformation Confessions,	20
	The History of Congregationalism,	25
	Wesleyan Revival and Church of the Nineteenth Century,	25

GENERAL ASSOCIATION OF CONNECTICUT.

The 185th Annual Meeting of the General Association of Connecticut was held in the Asylum Hill Church on Tuesday and Wednesday, June 19 and 20. For the benefit of those outside the State we may say that this is purely a ministerial body, being composed of delegates from the local ministerial associations. The reasons for its origin and continued existence, together with a sketch of its history, were given in the paper of the retiring moderator, Rev. Joel S. Ives of Stratford. The paper by Prof. George B. Stevens, on *The Union of the Evangelical and Scientific Spirit in Theology*, itself able in form and temperate in tone, awakened an earnest discussion over the "higher criticism," which was renewed Wednesday morning, with some variations after the striking paper of Rev. C. E. Stowe on *The Persistence of Faith*. The temperateness of most of the utterances and

the general spirit of charity which prevailed, prevented any hard feeling, and the sense of brotherliness found full expression in the devotional service at the close. The other topic discussed was *The Congregational Idea of Worship*, which was introduced by Rev. Dr. Howe of Norwich. This is the first year of a new experiment,—no free entertainment, but lodging at the Theological Seminary at a low rate. The experience this year was very satisfactory, quite a number using the facilities of Hosmer Hall. Next year the Association will meet in New Haven.

SINCE OUR FEBRUARY ISSUE the General Exercise hour has been occupied as follows:—on February 28 by a Faculty Conference, at which Professors Mead, Perry, and Pratt spoke on *The Importance of System* in the practical, intellectual, and spiritual work of the ministry, and on April 18, when Professors Merriam, Gillett, and Hartranft spoke of *The Temptations of the Ministry*; on March 7, April 4, and May 2, the Missionary Meetings were addressed by E. H. Byington, '87, of Brooklyn, N. Y., on *Open-Air Preaching*, by Henry Kingman, '87, of Tientsin, China, on *Missionary Work in China*, and by Rev. C. W. Shelton, of the A. H. M. S.; on February 14 the Rhetoricals included a Paraphrase of Tit. i. 5 to ii. 14, by Miss Graham, a Critique of the letters of the Roman Catholic Bishops in *The Independent* by Mr. Billings, and a Sermon by Mr. Carleton; on February 21 they included a Reading of Keble's "Evening" by Mr. Kelly, a Paraphrase of Acts xx. 18–35, by Mr. Merrill, and a Sermon by Mr. Davis; on March 28 they included a Reading from Matt. v, vi, vii, by Mr. Perkins, and a Sermon by Mr. Goddard; on April 11 they included an Exegesis of I Thes. v. 20–22, by Mr. Otis, and an Essay on *The Use and Abuse of the Kindergarten*, by Miss Forehand; on April 25 they included a Paraphrase of I Cor. iv. 7–15, by Mr. Pingree, and a Sermon by Mr. Strong; and on May 16 they included an Essay on *The Development of Deaf-Mute Education*, by Miss Wild, and a Sermon by Mr. Sumner. In addition to these exercises, on April 13 Rev. George H. Hubbard, a missionary of the American Board at Foochow, China, delivered an illustrated lecture on *Chinese Missions*.

